



SADHU VASWANI MISSION'S
St. Mira's College for Girls, Pune
Autonomous (Affiliated to Savitribai Phule Pune University)
Reaccredited by NAAC- A Grade, cycle 3
[ARTS, COMMERCE, SCIENCE, BSc (Computer Science), BBA, BBA(CA)]
6, Koregaon Road, Pune-411001. [INDIA]
Ph./Fax: 26124846; Email: mira_college@yahoo.co.in

PU/PN/AC/015/ (1962)

College Code: - 013

3.4.3 Number of research papers per teacher in the Journals notified on UGC website during the last five years (5)

3.4.3.1: Number of research papers in the Journals notified on UGC website during the last five years

YEAR- 2018

Sr. No	Title of paper	Name of the author/s	Name of journal	ISSN number
1	People Management- Cross Culture at Work Place	Abhradita Chatterjee Nahvi	Genius	2279-0498
2	"Sexual Harassment in Educational Institutes: Concerns and Cognizance "	Dimple Buche	International Research Journal of Multidisciplinary Studies	2454-8499
3	"Tracing Gramsci's Hegemony in a Patriarchal India: A Study of India Media and Advertising' pp.	Komal Tujare	Literary Insight	9756248
4	'Myriad Portrayals of the Idea of the Indian Society' '	Sandhya Pandit	International Journal of Kolkata Centre for Contemporary Studies (KCCS)	2278-9758
5	The Maratha People and their Administration: The British Administrators' Perception'	Sandhya Pandit	Tramasik	NA
6	Brain Computer Interface Device (BCI) and its role in Stress Management of Loco Pilots, Indian Railways	Rama Venkatachalam	Sameeksha	2394-2517




Principal Incharge
St. Mira's College for Girls, Pune.



Peer Reviewed Referred and
UGC Listed Journal
(Journal No. 47100)



GENIUS

PART - I



Volume - VI, Issue - II
February - July - 2018

IMPACT FACTOR / INDEXING
2017 - 4.954
www.sjifactor.com

Ajanta Prakashan



Jayab
Principal Incharge
St. Mira's College for Girls, Pune

OUR INSPIRATIONS



Hon. Zainuddin Thakur
Chairman,
Yateemkhana & Madrasa
Anjuman Khairul Islam Trust, Mumbai



Hon. Hani Ahmed Farid
General Secretary,
Yateemkhana & Madrasa
Anjuman Khairul Islam Trust, Mumbai



Hon. Dr. Haniff Lakdawala
Trustee,
Yateemkhana & Madrasa
Anjuman Khairul Islam Trust, Mumbai



Hon. Mirza Salat Balg
Trustee,
Yateemkhana & Madrasa
Anjuman Khairul Islam Trust, Mumbai

Educational & Medical Activities of Y. & M. Anjuman Khairul Islam Trust

Free Orphanages

1. Y. & M. AKI Orphanage for 150 Boys, Mahabaleshwar
2. Y. & M. AKI Orphanage for 180 Girls, Mahabaleshwar
3. Y. & M. AKI Orphanage for 21 Boys, Barshi
4. Y. & M. AKI Orphanage for 20 Boys, Panhalji

Junior Colleges

1. Y. & M. AKI's Junior College of Education for Girls (D. Ed), Kurla
2. Y. & M. AKI's Junior College of Education Goregaon (Dist. Raigadh)

Colleges / Institutes

1. Y. & M. AKI's Poona College of Arts, Science & Commerce, Pune
2. Y. & M. AKI's Poona Institute of management Sciences and Entrepreneurship (PIMSE), Pune
3. Y. & M. AKI's Institute of Nursing Education, Mumbai
4. Y. & M. AKI's Institute of Computer Education, Mumbai

Schools

1. Seventeen High Schools
2. Seven Primary Schools

Hostel

- Y. & M. AKI Hostel for Boys, Chandwa



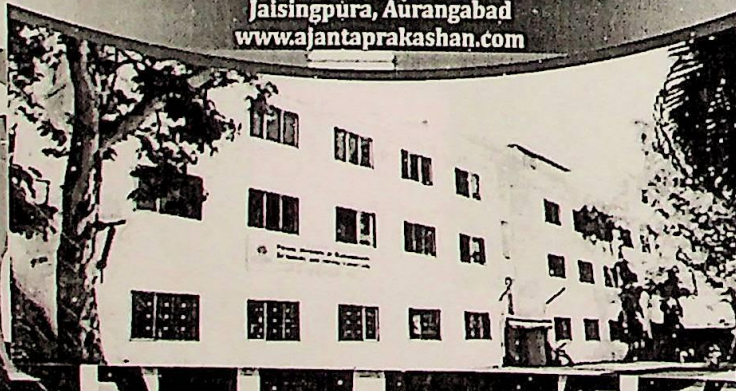
AJANTA PRAKASHAN

ISO 9001 : 2008 QMS.

ISBN / ISSN

Jaisingpura, Aurangabad

www.ajantaprakashan.com





CONTENTS OF PART - I



Sr. No.	Name & Author Name	Page No.
1	Role of Data Base Management System in Selected Schools, Bangalore Shashikala C. S. Pavithra M. N. Prabhakar K.	1-11
2	Being Human and Education System Ruqiya Khanum	12-18
3	Bio-Economy at the Crossroads of Sustainable Development José G. Vargas-Hernández Karina Pallagst	19-47
4	AKudumbashree Way for Women Entrepreneurship: Investigating the Impact on Socio-Economic Status of Women in Kerala K. Subair	48-58
5	Investor Perception towards Investment in Mutual Funds with Special Reference to Mutual Fund as an Investment Avenue in Solapur City Prof. Mahesh Mahankal	59-66
6	People Management - Cross Culture Management At Workplace Prof. Abhradita Chatterjee Nahvi	67-76
7	Financial Statement A Decision making tool for Entrepreneur - A Literature Review Ms. Kavita Ubarhande Dr. H. S. Patil	77-82
8	Is Value Based Education the Need of the Hour Safiya Mulla Dr. Vishnu M. Shinde	83-88
9	Changing Evaluation Patterns in Education Kumari Zamrood Pasha Kazi Dr. Venkoba Narayanappa	89-95
10	An Overview of Venture Capital Finance Prof. Pallavi K. Ingale Prof. Jitendrasinh Jamadar	96-105





CONTENTS OF PART - I



Sr. No.	Name & Author Name	Page No.
11	Impact of Automation Management for Industrial Effectiveness Niraj C. Chaudhari Dr. Pavitra D. Patil	106-111
12	Constant Learning and Professional Advancement - A Empirical Study on Faculties Dolan Champa Banerjee Dr. Yathish Kumar	112-125
13	A Study on Paradigm Shift in Indian Healthcare Sector Ms. Rohini Netke Dr. Y.S. Vaishmpayan	126-136
14	Sustainable Development: A Cosmetics or a Substance to India Dr. Aftab Alam Mohd. Osama Ahmad	137-147
15	Problems and Prospects of Rural Entrepreneurship in India Dr. Kishor Lipare	148-156
16	Tracing Gender Prejudices: Juxtaposing "Opinion Polls" with Challenges in Women Entrepreneurship in India Chinglen Laishram	157-166
17	Digital India: Impact and Challenges Dr. Sudhir Borate	167-175
18	Employer branding and Employee Retention in Top IT Companies in Pune Samrudhi Navale Dr. Mohsin Shaikh	176-187
19	Necessity of Dematerialization in Indian Capital Market and Central Depository System in Asian Region A Study Harsha Gandhi Dr. Mamta Mishra	188-196
20	Various Opportunities and Challenges of E-Marketing Faced by Business Firms Atul Sharma Deepika Sharma	197-202



6. People Management - Cross Culture Management at Workplace

Prof. Abhradita Chatterjee Nahvi
St Mira's College for Girls, Pune.

Abstract

This article reviews the areas of comparative and cross-cultural management and discusses the impact of cultural diversity on international organizational behaviour. With the growing shift of business from the Atlantic to the Pacific Basin, East-West cultural differences are becoming increasingly significant. Research in developmental psychology, sociology, and anthropology shows that there are major differences among the cognitive processes of people from different cultures.

In the era of the global corporation, cultural diversity has to be recognized, understood, and appropriately used in organizations. It is suggested that cross-cultural management would greatly benefit from comparative studies considering the impact of the cognitive aspects of culture on managerial practice.

Key words: Cross-cultural management, culture, global, cultural diversity

Introduction

Today's manager increasingly has to work in international and cross-cultural environments. In addition to the normal pressures of man-management, managers are now required to deal with challenges, friction and misunderstandings emanating from cross cultural differences.

Effective management in the modern environment necessitates cross cultural competency in order to get the best out of a multicultural team.

Objective

- To have a clear understanding of what is CROSS-CULTURE management.
- The main focus of cross-cultural management is on the management of workforce diversity and how this diversity could be used as a means of obtaining a competitive edge.



Research Methodology

This research paper is completely conceptual and basic foundation comes from various secondary sources like research articles in Journals, magazines, speeches, newspapers and websites. It gives an insight to the importance is CROSS-CULTURE management in today's corporate world and Secondary data helped in supporting these facts.

What Is Culture?

The growing importance of world business has created a demand for managers sophisticated in global management skills and working with people from other countries.

To comprehend the contrasts amongst residential and worldwide administration, it is important to comprehend the essential manners by which societies around the globe fluctuate.

Culture has been derived from the latin word 'cultura'.

It can be defined as the body of learned behaviors that are characteristics of a given human society. Cultures evolve a set of rules for communication and behavior. One has to be aware of the implicit and explicit rules of a particular culture before interacting with people from that culture.

In nutshell culture is 'what' of a nation and 'how' of a nation.

It has also been defined in several ways by different people. Culture is

- Something that is shared by all or almost all members of some social group.
- Something that the more seasoned individuals from the gathering attempt to pass on to the more youthful individuals.
- Something that shapes conduct or structures one's impression of the world.

From the above definitions one can see that culture evolves a set of rules for communication and behaviour, on the basis of the common values and historical experiences of the people within that cultural group.

People are usually expected to follow the guidelines of the culture in which they are transacting business. This is why many globally focused companies and organizations consider cultural awareness to be an essential ingredient to success.

Before we go into the depth of it let us distinguish the terms

- **Multicultural Awareness**-It refers to the promotion of open-mindedness to different races, religion, ethnic backgrounds etc., within a country.
- **Inter-cultural Awareness** refers to a focus on two or more nations.

- **Cross-culture Awareness** is a similar term, but is more frequently used in a business context. For example, cross cultural training is suggested for people planning to work overseas, and more for those who have an international focus to their work.

What Is Cross Culture?

Cross-cultural management describes organizational behaviour and compares organizational behaviour across countries and cultures; and seeks to understand how to improve the interaction of co-workers, managers, executives, clients, suppliers, and alliance partners from around the world.

Cross Culture Orientation

The cultural orientation of the society reflects the complex interaction of values, attitudes, and behaviours displayed by its members.

Individuals express culture and its normative qualities through the values that they hold about life and the world around them (Adler 1997)

How Do Cultures Vary

As shown in Table 1, six basic dimensions describe the cultural orientation of societies: people's qualities as individuals, their relationship to nature and the world, their relationship to other people, their primary type of activity, and their orientation in space and time.

Perception of	Dimensions		
	Individual	Good	Good and Evil
World	Dominant	Harmony	Subjugation
Human Relations	Individual	Laterally Extended Groups	Hierarchical Groups
Activity	Doing	Controlling	Being
Time	Future	Present	Past
Space	Private	Mixed	Public

The six dimensions answer the questions

- Who am I?
- How do I see the world?
- How do I relate to other people?
- What do I do?
- How do I use space and time?
- How People See Themselves



- What is a person's relationship to the world? Are people dominant over their environment, in harmony with it, or subjugated by it?

In another international study of management-performance appraisals in the U.S.A., Saudi Arabia, and Japan conducted by Harris and Moran (1991), it was found that performance appraisal differed significantly across cultures.

A seminal research by Hofstede (1980) went further in showing how the underlying values of the cultures across the world permeate through to affect relationships, work, and social values.

Hofstede (1980) undertook a comprehensive study on worldwide sociocultural factors influencing management. Hofstede's Research compared work-related attitudes across a range of cultures. From his survey of 116,000 employees in 40 countries, Hofstede isolated 4 major dimensions which were congruent with different cultural values of specific countries. These socio-cultural factors were:

1. Collectivism vs. Individualism
2. Small vs. Large Power Distance
3. Weak vs. Strong Uncertainty Avoidance
4. Femininity vs. Masculinity

Fifth Cultural Dimension

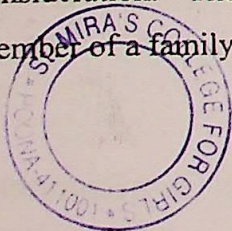
Hofstede, in collaboration with Bond (1984), identified an additional cultural dimension by which nations can be classified: Confucian Dynamism. Confucian Dynamism is also referred to as Long Term Orientation vs. Short Term Orientation.

Confucianism is not a religion, but a system of practical ethics prevalent in China.

The five basic relationships are:

- Ruler-subject
- Father-son
- Older brother-younger brother
- Husband-wife
- Older friend-younger friend.

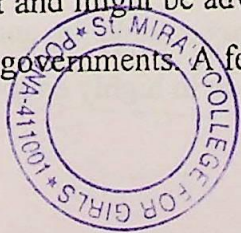
The junior owes the senior respect, and the senior owes the junior protection and consideration. The prototype for all social institutions is the family. A person is mainly a member of a family, as opposed to being just an individual.



Harmony in the family must be preserved, and harmony is the maintenance of one's *face*, that is, one's dignity, self-respect, and prestige. Treating others as one would like to be treated oneself is virtuous behaviour.

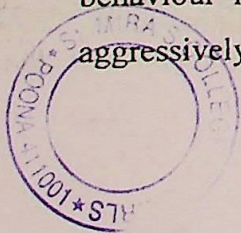
Cultural Effects On Behavior

- Human behaviour is affected both by genetic inheritance and by experience. The ways in which people develop are shaped by social experience and circumstances within the context of their inherited genetic potential. The logical inquiry is exactly how encounter and inherited potential co-operate in delivering human conduct.
- Each person is born into a social and cultural setting—family, community, social class, language, religion—and eventually develops many social connections. The qualities of a child's social setting influence how he or she figures out how to think and act, by methods for guideline, prizes and discipline, and case. This setting includes home, school, neighbourhood, and also, perhaps, local religious and law enforcement agencies. Then there are also the child's mostly informal interactions with friends, other peers, relatives, and the entertainment and news media.
- How people will react to every one of these impacts, or even which impact will be the most powerful, tends not to be unsurprising. There is, nonetheless, some generous closeness in how people react to a similar example of impacts—that is, to being brought up in a similar culture. Moreover, socially incited conduct designs, for example, discourse designs, non-verbal communication, and types of diversion, turn out to be so profoundly imbedded in the human personality that they frequently work without the people themselves being completely mindful of them.
- Every culture incorporates a fairly unique web of examples and implications: methods for gaining a living, frameworks of exchange and government, social parts, religions, customs in attire and nourishments and expressions, desires for conduct, states of mind toward different societies, and convictions and qualities about these exercises.
- Inside an expansive society, there might be many gatherings, with unmistakably extraordinary subcultures related with area, ethnic cause, or social class. In the event that a solitary culture is predominant in an extensive district, its esteems might be viewed as right and might be advanced—by families and religious gatherings as well as by schools and governments. A few subcultures may emerge among exceptional social classes (suc'



as business executives and criminals), some of which may cross national boundaries (such as musicians and scientists).

- Fair or out of line, attractive or unwanted, social refinements are a striking piece of relatively every culture. The type of the qualifications fluctuates with place and time, now and then including unbending positions, in some cases innate or family progressive systems, some of the time a more adaptable social class. Class qualifications are made mainly based on riches, instruction, and occupation, however they are additionally prone to be related with other subcultural contrasts, for example, dress, lingo, and states of mind toward school and work. These economic, political, and cultural distinctions are recognized by almost all members of a society—and resented by some of them.
- The class into which individuals are conceived influences what dialect, eating routine, tastes, and interests they will have as youngsters, and accordingly impacts how they will see the social world. Besides, class influences what weights and openings individuals will understand and in this way influences what ways their lives are probably going to take—including tutoring, occupation, marriage, and way of life. All things considered, many individuals lead lives altogether different from the standard for their class.
- The ease with which someone can change social class varies greatly with time and place. Throughout most of human history, people have been almost certain to live and die in the class into which they were born. The times of greatest upward mobility have occurred when a society has been undertaking new enterprises (for example, in territory or technology) and thus has needed more people in higher-class occupations. In some parts of the world today, increasing numbers of people are escaping from poverty through economic or educational opportunity, while in other parts, increasing numbers are being impoverished.
- What is considered to be acceptable human behaviour varies from culture to culture and from time period to time period. Every social group has generally accepted ranges of behaviour for its members, with perhaps some specific standards for subgroups, such as adults and children, females and males, artists and athletes. Unusual behaviour may be considered either merely amusing, or distasteful, or punishably criminal. Some normal behaviour in one culture may be considered unacceptable in another. For example, aggressively competitive behaviour is considered rude in highly cooperative cultures.

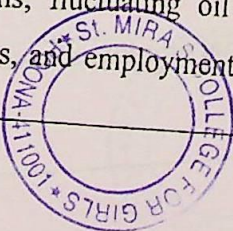


Conversely, in some subcultures of a highly competitive society, such as that of the United States, a lack of interest in competition may be regarded as being out of step. Although the world has a wide diversity of cultural traditions, there are some kinds of behaviour (such as incest, violence against kin, theft, and rape) that are considered unacceptable in almost all of them.

- The social consequences considered appropriate for unacceptable behaviour also vary widely between, and even within, different societies. Punishment of criminals ranges from fines or humiliation to imprisonment or exile, from beatings or mutilation to execution. The form of appropriate punishment is affected by theories of its purpose to prevent or deter the individual from repeating the crime, or to deter others from committing the crime, or simply to cause suffering for its own sake in retribution. The success of punishment in deterring crime is difficult to study, in part because of ethical limitations on experiments assigning different punishments to similar criminals, and in part because of the difficulty of holding other factors constant.
- Technology has long played a major role in human behaviour. The high value placed on new technological invention in many parts of the world has led to increasingly rapid and inexpensive communication and travel, which in turn has led to the rapid spread of fashions and ideas in clothing, food, music, and forms of recreation. Books, magazines, radio, and television describe ways to dress, raise children, make money, find happiness, get married, cook, and make love. They also implicitly promote values, aspirations, and priorities by the way they portray the behaviour of people such as children, parents, teachers, politicians, and athletes, and the attitudes they display toward violence, sex, minorities, the roles of men and women, and lawfulness.

Global Interdependence

- Nations and cultures are increasingly dependent on one another through international economic systems and shared environmental problems (such as the global effects of nuclear warfare, deforestation, and acid rain). They also learn more about one another through international travel and use of mass media. More and more, the global system is becoming a tightly knit web in which a change in any one part of the web has significant effects on the others. For instance, local conflicts spread beyond their borders to involve other nations; fluctuating oil supplies affect economic productivity, trade balances, interest rates, and employment throughout the world. The wealth, security, and general



welfare of almost all nations are interrelated. There is a growing consensus among the leaders of most nations that isolationist policies are no longer sustainable and that such global issues as controlling the spread of nuclear weapons and protecting the world's monetary system from wild fluctuations can be accomplished only by all nations acting in concert.

- Nations interact through a wide variety of formal and informal arrangements.
- The wealth of a nation depends on the effort and skills of its workers, its natural resources, and the capital and technology available to it for making the most of those skills and resources.
- There are, however, many practical influences that distort the economic reality of international trade. For instance, such trade may be thwarted by fear of exploitation by economically or politically more powerful nations, by the desire to protect special groups of workers who would lose out to foreign economic competition, and by the unwillingness to become dependent on foreign countries for certain products that could become unavailable in the case of future conflicts.

Case Study - 1

- Work Behaviour Varies Across Cultures
- Worldwide Differences in Managerial Style

Andre Laurent (INSEAD, France) studied the philosophies and behaviour of managers in nine Western European countries, the U.S., and three Asian countries (Indonesia, Japan, and the People's Republic of China). He found distinct patterns for managers in each of the countries.

- Task and Relationship —The main reasons for a hierarchical structure is so that everybody
- knows who has authority over whom
- So as to have proficient work connections it is regularly important to sidestep the progressive line
- Managers: Experts or Problem Solvers?

Laurent found little agreement across national borders on the nature of the managerial role.

Case Study - 2

Another related study by England (1986) found that employee's work goals/motivation varied across cultures.

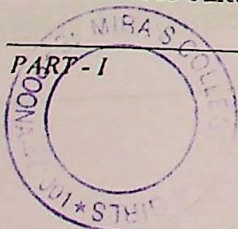


Table 2: Comparative Work Goals: German, Japanese, and American Respondents' Rankings

	Germany	Japan	USA
Work goals	3	2	1
Interesting work	1	5	2
Good pay	4	6	7
Good interpersonal Relations	2	4	3
Good job security	5	1	4
A good match between you and your job	8	3	8
A lot of autonomy	8	3	8
A good match between you and your job	9	7	5
Opportunity to learn	6	9	6
A lot variety	6	8	9
Convenient work hours	11	10	11
Good physical working conditions	10	11	10
Promotion			

Source: England (1986, P. 181)

Conclusion

The growing interdependence of world social, economic, and ecological systems makes it difficult to predict the consequences of social decisions. Changes anywhere in the world can have amplified effects elsewhere, with increased benefits to some people and increased costs to others. There is also the possibility of some changes producing instability and uncertainty that are to the disadvantage of all. Worldwide stability may depend on nations establishing more reliable systems of doing business and exchanging information, developing monitoring mechanisms to warn of global catastrophes (such as famine and nuclear war), and reducing the large gap in the standard of living between the richest and the poorest nations. Nations, like all participants in social systems, sometimes find it to their advantage to suffer some short-term losses to achieve the longer-term benefits of a stable world economy.

To overcome the barriers certain Skills for Effective Cross-Cultural Management which needs to be worked on are as follows :

- Respect.
- Tolerating ambiguity.
- Relating to people
- Being non-judgmental.
- Personalizing one's observations



- Empathy—the ability to —put yourself in another's shoes
- Persistence.

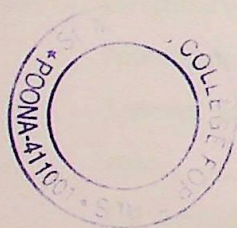
References

Webliography

- www.project2061.org/publications/sfaa/online
- www.jom.sagepub.com/contentwww.beyondintractability.org/node
- www.slideshare.net/.../organizational-behaviour

Books / Journals

- Understanding Cross-Cultural Management Dimensions- John Sae (1st Edition)
- International Journal of Cross Cultural Management April 2009 vol. 9 no. 1 25-49
- A Laurent - Human Resource Management, 1986



UGC APPROVED JOURNAL NO-49284

ISSN 0975-6248

Literary Insight

A Refereed International Journal

VOLUME-9 • ISSUE-2 • JULY-2018

EDITORS

Sudhir Nikam

P.G. Department of English
B. N. N. College, Bhiwandi
University of Mumbai

Madhavi Nikam

P.G. Department of English
R.K. Talreja College, Ulhasnagar
University of Mumbai

ADVISORY EDITORS

D. R. More

Principal
Shri Shahaji Chhatrapati
Mahavidyalaya, Kolhapur
Lucknow

M. S. Kushwaha

Former Professor and Head
Department of English
University of Lucknow,

Bijay Kumar Das

Professor of English
Burdwan University
Burdwan

V. Lakshmanan

Professor of English
Annamalai University
Annamalainagar

Thirupathi Kumar

Professor and Head
Department of English Literature
and Foreign Languages
University, Hyderabad

Rakesh Desai

Professor and Head
Department of English English
V.N. South Gujarat University
Surat

John Thieme

Professor of English
University of East Anglia
Norwich, England

Rence Hulan

Professor of English
Saint Mary's University
Halifax, Canada

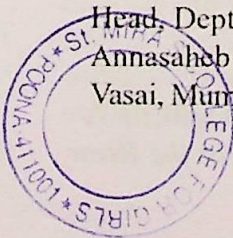
GUEST EDITORS

Deepa Murdeshwar-Katre

Head, Dept. of English
Annasaheb Vartak College
Vasai, Mumbai

Dushyant Nimavat

Associate Professor
Dept. of English,
Gujrat University, Ahmedabad



INTERNATIONAL RESEARCH JOURNAL OF MULTI DISCIPLINARY STUDIES

Approved by : University Grant Commission (UGC)

MONTHLY DOUBLE-BLIND PEER REVIEWED REFERRED OPEN ACCESS INTERNATIONAL JOURNAL

www.irjms.in

E-mail : irjms2015@gmail.com irjms.in@gmail.com

Vol. IV,

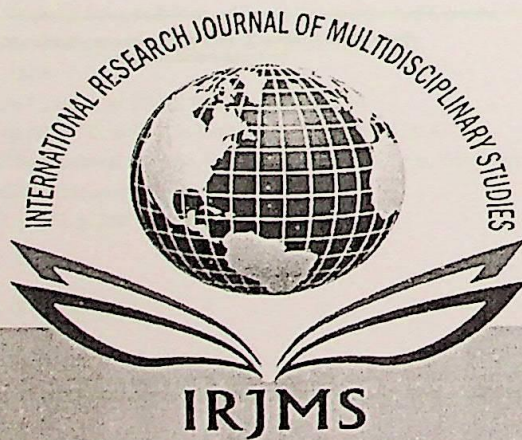
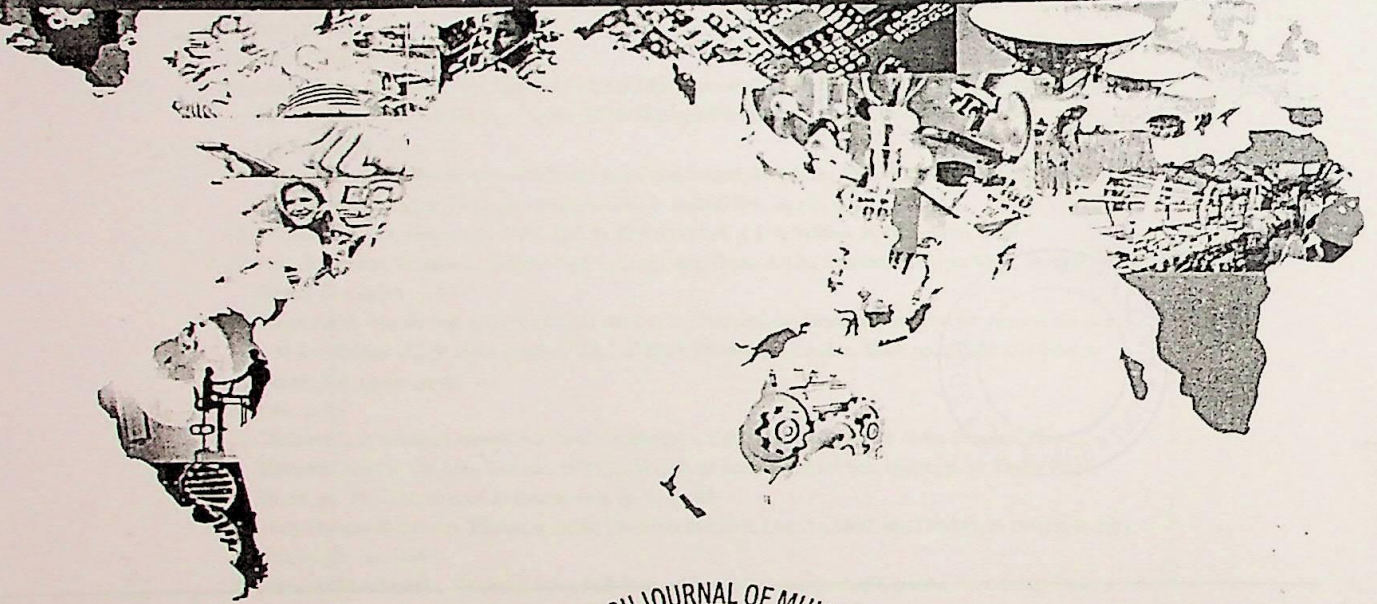
Special Issue XIII

ISSN : 2454-8499

April, 2018

Impact Factor : 1.3599(GIF), 0.679 (IIFS)

**SPECIAL ISSUE ON
CONTEMPORARY LEGAL ISSUES IN ACCOUNTING, ECONOMICS, MANAGEMENT AND FINANCE**



Executive Editor
Prof. Tanaji Jadhav

Chief Editor
Dr. Mahendra Avaghade



INTERNATIONAL RESEARCH JOURNAL OF MULTIDISCIPLINARY STUDIES
SPECIAL ISSUE ON CONTEMPORARY LEGAL ISSUES IN ACCOUNTING,
ECONOMICS, MANAGEMENT AND FINANCE

Vol. IV, Special Issue XIII, April, 2018 ISSN (Online): 2454-8499
Impact Factor: 1.3599(GIF), 0.679(IIFS)

INDEX

Sr. No.	Title of the Paper	Name of the Author	Page No.
1	Introduction of Goods and Services Tax (GST) in India	Dr. Balwant B Landge ¹ Mr. Nagnath Adinath Mane ²	1-6
2	Lending to MSME'S (MUDRA)	Dr. Ambadas T. Bhosale	7-10
3	A study of Cyber Awareness among College Students	Dnyanashree Ghule ¹ Anjali Sharma ²	11-14
4	Role of Independent Director in the Current Legal Framework	Dr. Shubhada Tamhankar	15-21
5	GST: It's Impact on Various Sectors	Dr. Ajaykumar M. Palwe	22-24
6	A study on Impact of GST with special reference to Goods and Services in India	Dr. Vikas Barbate	25-31
7	Impact of GST on Indian Economy with special reference to Jewelry Merchants in and around Pune City	Dr. Jyoti N. Mane	32-37
8	Impact of Goods and Services Tax (GST) on various Sectors in Indian Economy	Mr. Kalel Appaso Machindra	38-40
9	Problems of Beneficiaries of Indira Gandhi Old Age Pension Scheme in Ambegaon Tahasil	Dr. Manohar Sanap ¹ Mr. Kekane Maruti Arjun ²	41-46
10	Recent Trends in Rural Marketing	Mr. Ramesh N. Kamble	47-51
11	The Union Budget, 2018 - Effects and Implications	Dr. N. B. Mudnur	52-57
12	GST: Emerging Legal Issues and its impact on Manufacturing Sector	Dr. Ganesh Patare ¹ Harshada Rajendra Valekar ²	58-69
13	Social Audit: A tool for Effective Governance of Funds	Dr. Ganesh Patare ¹ Anuja Narendra Jain ²	70-75
14	Cyber Security awareness of E-Consumers	Dr. Ganesh Patare ¹ Sayali Ravindra Rane ²	76-82
15	Demonetization - A way towards Digitalization	Dr. Ganesh Patare ¹ Rohan Pramod Wagh ² Sarang Anil Deshpande ³	83-92
16	A Study of Promotional Strategies for Services Marketing in Rural Areas	Dr. Janardhan K. Pawar	93-98
17	WTO's Agreements on Agriculture: India's Perspective	Ms. Priyadarshini M. Hapse	99-103
18	Sexual Harassment in Educational Institutes: Concerns and Cognizance	Dr. Dimple Buche	104-107
19	Portfolio Management Booster for Investors	Dr. Saroj Hiremath	108-113
20	RERA - Pros and Cons	Dr. Satish A. Bhosale	114-117
21	Impact of GST of Different Sectors on Indian Economy	Mr. Sherumal Pandhari Shende	118-121
22	RERA - Impacts and Impressions	Dr. Vinod N. Sayankar ¹ Mr. Upendra Dilip Shukla ²	122-127



Sexual Harassment in Educational Institutes: Concerns and Cognizance

Dr. Dimple Buche
St. Mira's College for Girls Pune-411001

Introduction:

Higher Education Institutes are 'Temples of Learning' claiming to provide equal opportunities leading to gender parity while imparting education; providing resources and of course ensuring the safety of its women faculty and students on campuses. Although 'Sexual Harassment' at Workplace has gained enough significance recently in its legal context but the scenario in Educational Institutes has not received the much required attention. Sexual harassment is the expression of unhealthy human relationship; violating the dignity of the victim. It also goes against the basic human right related to 'social security' and 'equality' guaranteed under the Constitution to every human being in India. Moreover, this unwanted phenomenon violates right to life and peaceful existence guaranteed by law. The American Psychological Association (2017) terms Sexual harassment as a "chronic problem" faced by women at workplace.

This paper attempts to gain insights into level of awareness in women teaching faculty and students about the legislation; awareness about procedure of grievance redressal; impact of such incidents on the victims and response of victim/family on such incidents. The study is relevant as to the serious consequences faced by both the victim and educational Institute as a result of such incidents, questioning their security and sanctity. This study aims at providing a pathway on how to handle Sexual Harassment at workplace incidents by Educational Institutes and their incumbents.

Objectives of the Study:

1. To examine the existing legal framework on Sexual Harassment at Workplace and other guidelines in India
2. To understand the level of awareness regarding existing legal provisions in women faculty and students in educational institutes
3. To study the impact of sexual harassment incident on victim
4. To suggest measures for effective implementation of the legal mechanism.

Recap on Legal Framework:

Sexual Harassment is a Community/Societal issue, the incidents of which if happen on campus of an educational institute require specific interventions that safeguard both the Victim and Institute. Sexual harassment includes "such unwelcome sexually determined behaviour as physical contact and advances, sexually coloured remarks, showing pornography, and sexual demands - whether by words or actions" (Singh, 2009).

The first case on sexual harassment [Vishaka vs. State of Rajasthan (1997)] laid down the foundation for forming the guidelines to enforce gender equality and punishment for sexual harassment. Until this landmark case and the decision on guidelines, India did not have any law for addressing the issue of Sexual Harassment. Before this case, the courts, in the absence of any law, relied on UN adoptions of 'Elimination of All forms of Discrimination against Women'. The 'Vishakha' guidelines directed all organizations in the government, semi government and private sector to set up complaint mechanism.

The Indian Penal Code (IPC) has certain provisions to safeguard women under Section 354, 375 and 509 dealing in outraging modesty of a woman, rape and dealing with act intended to insult the modesty of a woman respectively. But these have proved insufficient to check the ever increasing issues of sexual harassment at workplace in India.





The Indecent Representation of Women (Prohibition) Act 1987 is one of the legislations favouring working women but fails to address workplace harassment. The courts by and far referred to Article 15 and Article 19 (Constitution of India) to judge the cases of injustice and workplace intimidation. The Constitution of India under Article 21 bestows the fundamental right to 'Life and live with dignity' and Article 14 gives right to gender equality to women in India. Both these rights get violated on account of sexual harassment. The Section 66 (E) of the Information Technology Act, 2000 safeguards women by stating the punishment for violation of privacy.

The Vishakha case and guidelines (1997) issued thereafter became mandatory to be followed as law until any enactment was drawn that provided the much needed regulatory framework. In the second decade of the 21st century, serious considerations to sexual harassment incidents in India lead to passing of the bill (2012) and establishment of the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013. Incidentally, the Criminal Law and IPC were also amended.

Section 2(a) of the Sexual Harassment of Women at Workplace Act, 2013 defines a 'Workplace' and brings Educational Institutes (public, private and autonomous) under its purview. Safeguarding women in the educational institutes (Working or studying) on campuses from an emotionally abusive and unhealthy act called sexual harassment being the main purpose. The University Grants Commission Act, 1956, along with The Sexual Harassment of Women at the Workplace Act, 2013 prohibit any Sexual Harassment of Women in Higher Education Institution (HEI). The act mandates all HEIs Campuses which includes facilities such as Libraries, Laboratories, Lecture Halls, Residence Halls, Toilets, Hostels, Dining Halls, Canteens, Parking Area and Parks. The Acts scope defines transportation and locations outside the institutions such as sports meet, cultural fests etc. where the employee or student of the HEI is participating as 'Extended Campus'. The UGC has issued notification (July 2016) to make educational institutes compliant to the said Act through the UGC (prevention, prohibition and redressal of sexual harassment of women employees and students in higher educational institutions) regulations 2015. The regulations describe responsibilities of the higher education institutions; the grievance redressal mechanism; process of making complaint; conducting inquiry; punishment and compensation and consequences of non-compliance. The respective state governments are made responsible to ensure safety and inclusiveness towards women in Higher Education Institutions on their campuses and advices a zero-tolerance policy towards sexual harassment.

Review of Literature:

The press has widely reported statistics on sexual harassment incidents in universities and educational institutes. According to a report in Times of India on March 5, 2015, Over 71% of girl students of Punjab University who participated in a survey said that they have faced sexual harassment. In 2015, the then HRD Minister Smriti Irani released data on 75 sexual harassment cases in HEIs between April 2014 and March 2015. These figures as reported by the UGC are from 84 universities include cases of sexual harassment against women lecturers, professor and research scholars. The JNU terminated the services of one faculty because he sexually harassed a female candidate under his supervision. 'The Citizen' on 31st August, 2015 reported that sexual harassment in Universities exists but is ignored. On January 5, 2018, Sakal Times reported about filing of a case by an engineering student in Pune against her professors when the Internal Complaints Committee failed to take cognizance of her issue.

Research Methodology:

In the present study, both the primary and secondary sources for data collection are considered. The secondary sources were Bare Acts, Journals; Books and Web content. At the all India level, it is



observed that the proportion of women as faculty; students and staff ranges between 42-46 %. The researcher gathered primary data from 102 women respondents (Faculty; Staff and Students) from 12 educational institutions in Pune city ranging between the ages of 20-50 years. All the participants belonged to educational institutes having male coworkers and co-education system. The researcher interviewed the respondents to gather information as it is a sensitive issue. The questions asked focused on knowledge of what constitutes as sexual harassment at workplace; their awareness about the available legal framework; reporting procedures and the immediate impact of such incidents.

Findings:

Level of awareness regarding existing legal provisions in women faculty and students: The interview questions divulged that almost 92% participants were aware of the establishment of the Sexual Harassment Act at Workplaces but showed limited awareness (56%) about their applicability on HEI campus. Further, only 28% of respondents actually knew what is construed as sexual harassment under the Act and provisions related to redressal if they faced any such incident. A very low percentage of respondents (22%) knew about the provisions being applicable to the 'Extended Campus' too.

Impact of sexual harassment incident on victim: Only 13% of the respondents agreed that they had experienced such harassment directly or indirectly. The researcher attributes reasons of fear; shame and disrespect on the part of participants for revealing information on such a sensitive issue. Almost 78% of them agreed that lack of courage and social boycott were sole reasons to discourage victims from reporting such incidents. The interviews also revealed that any physical or mental abuse had adverse effects on them. The major effects identified were lack of self-confidence; shame; guilt and bad reputation. As a result, the victim may drop out or leave the educational institute.

Recommendations for implementation of measures: The researcher observes a very low level of awareness amongst the respondents regarding definition of sexual harassment under the Act. Moreover, the participants had no idea about how to address such a challenge if they faced it on campus. Researcher feels that the first step to address this challenge is to adopt a policy to prevent sexual harassment. Conduct of awareness programs to circulate such policy to students and staff is also critical. There is a need to establish a robust system to communicate the faculties, staff and students about their responsibilities and rights.

The researcher puts forth, the following recommendations to make the implementation effective:

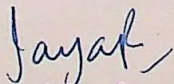
- Declare the composition and contacts of Internal Complaints Committee to all on Campus
- Display at strategic locations of the institute and extended campus, the penal consequences of indulging in sexual harassment act
- Conducting workshops for faculty to sensitize them about such incidents and their consequences
- Establishing forums for students separately to share examples and encouraging them to voice their concerns
- Designing and implementing interventions like Street plays, Talk shows and Videos to change attitudes among culturally and ethnically divergent faculty, staff and students.
- Self-defense training to be imparted on campus to women students
- Encouraging students to enroll for courses that provide appropriate knowledge in this field and giving them extra credits for the same
- Value education initiatives to opposite sex for maintaining modesty and dignity of women on campus



CONTENTS

The Problematic Parsi Identity: The Anxiety of Belonging in Rohinton Mistry's <i>Family Matters</i> AKILA MURALIDHAR RIMIKA SINGHVI	01-08
Reading <i>Maus</i> : A Tale through the Eyes of a Survivor SHAILJAJAI KRITIKARATHORE	09-14
Postcolonial Critics in the Field of Translation ELANGBAM HEMANTASINGH	15-20
The Role of University among Students of Telangana State in Ampashayya Naveen's <i>Bed of Thorns</i> SATHEESH ERUGU	21-28
(3) Tracing Gramsci's Hegemony in a Patriarchal India: A Study of Indian Media and Advertising KOMAL TUJARE	29-35
Gendered Narratives and Male Subjectivity in Shashi Deshpande's Selected Novels: An Androcentric Reading SABREEN AHMED	36-41
The Heroine with a Mask of Demon: Exploring Rushdie's <i>Shame</i> NEETI AGARWAL SARAN	42-47
The Study of Sin and Suffering in Thomas Hardy's <i>Tess of the D'Urbervilles</i> and Nathaniel Hawthorne's <i>The Scarlet Letter</i> LAVANYA SUCHARITA SHARMA	48-54
The ELCS Lab for Language Proficiency of Engineers A. A. JAYASHREE PRABHAKAR K. SURESH	55-59
Problems of Postcolonial Literature PIYUSHBALA	60-65
"Chutnification of Indian History" in Salman Rushdie's Novels <i>Midnight's Children</i> , <i>Shame</i> and <i>The Satanic Verses</i> MURUGAN R. ABEETHA	66-71
Realistic Complexity in Relationships: A Study in Melina Marchetta's <i>Saving Francisca</i> A. LINDA PRIMLYN	72-78
Rise of Tension and Conflict out of Cross-culturalism: A Postcolonial Study of V.S. Naipaul's <i>A Bend in the River</i> DIPAK GIRI	79-83




Principal Incharge
St. Mira's College for Girls, Pune.

Tracing Gramsci's Hegemony in a Patriarchal India: A Study of Indian Media and Advertising

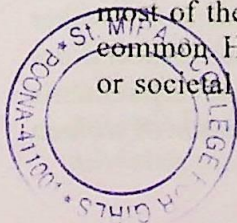
KOMAL TUJARE

Gramsci's idea of hegemony is a kind of domination through consent wherein the dominated does not consciously feel victimized and thereby accepts the power and control as natural. Marx's nostrum that every society is a dictatorship is agreed upon by Gramsci, but he expands on this by stating that an ideology is employed in hegemony which enables the leader (or dictator) to inflict oppression upon the led through the popularization and diffusion of the ideas of the ruling class. If the ruling class of the nation is composed of men, it goes without saying that the women of the nation will be severely subjugated through hegemony. This paper will try to see modern media and advertising in India in light of patriarchal hegemony with an attempt to highlight the creation of gender stereotypes and victimization of the female sex. It will also try to briefly touch upon the influence of the visual media on the life of the 'base' of the society as it gets influenced by the 'superstructure'. Using the works of certain prominent theorists, the paper will attempt to cite certain prominent examples from contemporary Indian advertisements and other forms of media in order to point at the gendering of male and female bodies through hegemony as a result of which the patriarchal structure of the society is safeguarded and made perpetual.

Key words: *Hegemony, media, Indian advertisements, Gramsci, patriarchy, stereotypes, gender discrimination, female subjugation*

Introduction

The theory of hegemony presented by Gramsci in his *The Prison Notebooks* has been subjected to many interpretations over the years, primarily because of Gramsci's inability (owing to his failing health in prison) to elaborate systematically on this concept. However, most of the varied interpretations of this theory bear one string in common. Hegemony is understood on the whole as the idea that men or societal classes are not ruled merely by force but also through



Jayak
Principal Incharge
St. Mira's College for Girls, Pune.

ideas. These ideas, as history has proven time and again, are those of the people in power (or governance). As Marx likewise states, "the ruling ideas of each age have been the ideas of its ruling class."¹ This hegemony allows society to mute class struggles in order to keep the equilibrium of the base and the superstructure intact².

If hegemony is a way of keeping societies from collapsing under class struggle then it can be safely assumed that we are still under the hegemony of our current ruling class and that the ideas of our age are passed down from the superstructure which controls us through ideological consent. To quote Gramsci, "The press is the most dynamic part of this ideological structure, but not the only one. Everything which influences or is able to influence public opinion, directly or indirectly, belongs to it."³ The key words in this are 'ideological structure'. This ideological structure that Gramsci highlights in his theory of hegemony is a kind of domination which is not coercive or violent. It is instead that which is achieved through consent where fundamental questioning is not permitted to the dominated classes. It is a way of exercising power through control to create a sense of free, democratic space which no one can question. Ideology plays an important role in hegemony as the ideas (or false beliefs) are so rooted in society that they are instinctive and are never questioned. Hegemony always functions in a way to benefit those that are exercising power. It is an all-pervasive phenomenon and everything that is a part of human society functions as a part of it.

Media and Advertising in India and Hegemonic Patriarchy

Media and advertising in the 21st century can be studied as tools in the hands of the ruling class, controlling masses and propagating ideas among masses. It is therefore not very surprising to see that a vast majority of the advertisements in India try to emphasize gender based stereotypes in order to keep the patriarchal structure intact. As Theodor Adorno and Max Horkheimer mention in their essay *The Culture Industry*⁴, everything that you are exposed to is a way of exercising power over you. The books you read, the songs you hear, the movies/ shows/ advertisements you watch, *all* form part of an ideology that is rooted in the society to exercise hegemony. Nothing is innocent. Everything around us can be located as a part of a larger fabric of power. To explain this further, I will be using the example of representation of women in media. We have all seen women being objectified in movies, TV shows, songs, and advertisements. Whether it is the songs of Honey Singh with lyrics like '*I swear! Chhoti dress main bomb lagdi mennu*'⁵ or the Axe deodorant advertisements showing scantily clad women chasing men, objectification of women

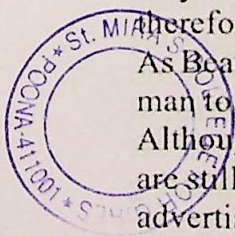


is evident everywhere in media. Whether or not we consciously take notice of it, we are subjected to such ideologies of women being objects of possession, noticed and appreciated for nothing beyond their physical form and beauty. The roles that women are shown to perform go nowhere beyond the role of an ideal *bahu*⁶ who is only capable of serving to the needs of the family. Almost all daily soaps project women as housewives that are loving, caring, affectionate, vulnerable, weak, and naïve. They are dependent on their male counterparts to be taken care of, not only financially but also physically, mentally and emotionally.

The stereotypes of women are not just limited to their functions as a member of the female sex, but also to their appearance as a whole. Slim, fair, and tall are just some of the many definitions of "beautiful". In addition, women are expected to dress, walk and talk in a modeled fashion to fit the accepted norms. No television show portrays fat, dark, and short women as it is against the set ideology. If at all women appear to look, talk or act in any of the ways that aren't considered becoming of their gender, they are tagged as villains and shunned as undesirable. Powerful and independent women have been tagged as monsters or madwomen for centuries⁷. Therefore, there is not only hegemony of the men over the women but also of some kind of women over another kind of women. All this has led us to split our understanding of Woman into pairs of stereotyped antitheses: saint/sinner, virgin/whore, goddess/monster, nurturing mother/devouring stepmother, and angel/witch⁸.

The society functions to perpetuate false beliefs so that the system does not crumble. Representation of women as the weaker and oppressed sex helps uphold the patriarchal society. This hegemony of the male sex over the female one enables the system to function unquestioned. The ideology in support of this hegemony is so deeply rooted not only in India but throughout the world that women instinctively fall into the stereotypes without once questioning it. The female child is expected to cook, clean and obey silently and no girl dares question it. Even in the 21st C, the female sex is under the hegemony of the male one.

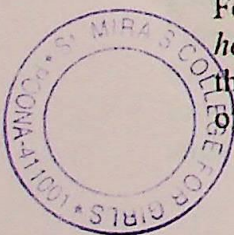
Gramsci's hegemony allows the dominated class to believe they are in power, but they are never really granted this power. It therefore sees a consistent process of accommodation and resistance. As Beauvoir puts it in *The Second Sex*, it is a process of "...counselling man to treat her as a slave while persuading her that she is a queen." Although modern times allow a lot more liberal space to women, we are still far from accepting women as an equal sex to men. An Airtel advertisement released in 2015 is the best example to explain this.



The advertisement shows an independent woman who has attained a professional rank higher than that of her husband. Her husband is her employee, and it goes without saying that this advertisement goes against the traditional representations of women in the world. She assumes the role of the boss, taking charge and giving instructions to the employees. However, towards the end of this very advertisement, the woman comes home and cooks for the husband as she waits for his return. The wife may be the boss at work, but she is still a docile caretaker in the house fitting perfectly into the stereotype of a woman as the caretaker and house maker. Therefore, although the advertisement shows some resistance from the male hegemony by showing a fiercely independent woman assuming roles of leadership, it is still perpetuating the ideology that women, no matter how accomplished in their careers, must get home and assume their duties as an ideal wife because only then is their existence validated. To rid ourselves of this would result in a change in the system which cannot be permitted.

In most Indian advertisements for condoms, the male aims to fulfill his sexuality (active role) and the female is only a means to help him reach that aim (passive role of a seductress). In most detergent advertisements, the husbands are the breadwinners working on jobs while the wives (typically clad in sarees) are the ones doing the laundry. Men in Thumbs Up advertisements must prove how macho they are by indulging in life-threatening stunts while women still “whisper” while on their periods as menstruation is a taboo topic in public. In the MTR advertisement of 2012, the mother has 3 pairs of arms and hands to help her cook 6 different dishes for the different members of the family- a clear testimony of how women can have superpowers as long as those are limited to the kitchen. The list of advertisements and movies building an ideal body image of women is endless. A sense of entitlement to ownership of the female body is also constant in Bollywood songs. Examples of such ownership can be found right from the 1974 Kabhi Kabhi song stating “*ki jaise tujh ko banaaya gaya hai mere liye*”⁹ to the 1994 song “*tu cheez badi hai mast mast*”¹⁰ directly objectifying the female. Each of these serves as an example of ideology that is spread across the society to support male dominance.

There are also those where female voices themselves present themselves as objects of male satisfaction like the 2012 hit song Fevicol Se which has a line that reads: “*main toh tandoori murgi hoon yaar.*”¹¹ This example offers a new angle to the domination of the female. Quite clearly, gender discrimination is not merely the act of the male oppressing the female but also that of the female offering

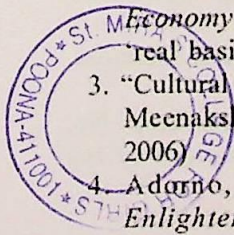


herself as the victim to the male. This lies at the base of hegemony. Hegemony is power that controls through consent. Women are inferior not only because men have made them the "second sex" but also because women themselves consider their inferiority a natural, biological phenomenon. As mentioned in *The Culture Industry*, 'All the other films and products of the entertainment industry which they (here, women) have seen have taught them what to expect; they react automatically.'¹² The ideology that lies at the heart of hegemony in terms of gender is no different from what Simone de Beauvoir calls 'nurture' as opposed to 'nature'¹³ and what Judith Butler later expands into the concept of 'performativity'¹⁴. Gramsci was quoted by Giuseppe Fiori in 1916 saying, '...he (man) is a product of history, not of nature.' As such, men and women in India at present are perhaps the products of the images of the ideal man and women that media feeds them. The hegemony of the male gender over the female allows smooth functioning of the system so as to benefit the patriarchal structure.

As evident as this hegemonic influence is in Indian advertisements and other media forms, the fact that modern media does (to some extent) try to break away from stereotypically sexist expression cannot be denied. Today we see more and more advertisements encouraging women to take charge of their lives and careers. Titan Raga advertisements of today cover a wide range of themes based on women- choosing their own careers and life partners; choosing whether or not to get married and if they do decide to, then whom to marry, when to marry and why to marry- out of choice or merely to fit into conventional societal structures; breaking the bias that women progress in the workplace not on the basis of their professional skills but on the basis of their physical seductive powers; choosing whether or not to bear a child and realizing that motherhood is not about sacrifice but about growth and empowerment; among others.

NOTES

1. "The Communist Manifesto," *Basic Writings on Politics and Philosophy*, ed. Lewis Fleuer (New York, 1959)
2. Marx wrote in the Preface to *A Contribution to the Critique of Political Economy* of 1857 that 'the economic structure of society' forms the 'real basis' on which 'rises a legal and political superstructure.'
3. "Cultural Themes: Ideological Material." *Media and Cultural Studies*, Meenakshi Gigi Durham and Douglas M. Kellnar (Blackwell Publishing, 2006)
4. Adorno, Theodor and Horkheimer, Max. (1944). *Dialectic of Enlightenment*.



5. Roughly translates as: 'I swear you look like a bomb (ready to explode) to me in your short dresses.'
6. Hindi for 'daughter-in-law' – the stereotype of an ideal wife.
7. Right from the Greek myth of Medusa.
8. Stein, Karen. (1983). *Monsters and Madwomen: Changing Female Gothic*. Taken from: *The Female Gothic*. ed. Julian E. Fleenor (Montreal: Eden, 1983), pp. 124
9. Roughly translated as: 'as if you have been made solely for me'
10. Roughly translated as: 'you are a fantastic thing/object'
11. Roughly translates as: 'I am like barbecued chicken (for your consumption)
12. Adorno, Theodor and Horkheimer, Max. *The Culture Industry*. Taken from: *The Culture Studies Reader*. Daring, Simon. pp 35
13. In her work *The Second Sex*, Simone de Beauvoir rejects the myth of the eternal feminine and states emphatically, "But we must not only note that the varieties of behavior reported are not dictated to woman by her hormones nor predetermined in the structure of the female brain: they are shaped as in a mould by her situation." De Beauvoir, Simone. (1997) *The Second Sex*. Translated and edited by H. M. Parshley. Vintage Classics. pp 608.
14. In an interview with Liz Kotz in *Artforum*, Judith Butler stated that, "Performativity has to do with repetition, very often the repetition of oppressive and painful gender norms . . . This is not freedom, but a question of how to work the trap that one is inevitably in." She also added, "Gender is an impersonation . . . becoming gendered involves impersonating an ideal that nobody actually inhabits." In this sense, gender is acquired through impersonation of the ideals that media sets for individuals.

WORKS CITED

- Bates, Thomas R., (1975). *Gramsci and the Theory of Hegemony*. Retrieved from: <https://ondercetin.files.wordpress.com/2011/04/bates-1975.pdf> (01/02/2018)
- Gündođan, Dr. Ercan, (2008). *Conceptions of Hegemony in Antonio Gramsci's Southern Question and the Prison Notebooks*. Retrieved from: <http://ojs.library.ubc.ca/index.php/newproposals/article/viewFile/142/236> (01/02/2018)
- Durham, Meenakshi Gigi & Kellnar, Douglas M., (2006). *Media and Culture Studies: Keywords*. Retrieved from: <https://books.google.co.in/books?id=18dPhB88Sx4C&printsec=frontcover#v=onepage&q&f=false> (01/02/2018)
- Harman, Chris, (1986). *Base and Superstructure. International Socialism*. Bookmarks, London.
- Gramsci, Antonio, (1989). *An Anthology of Western Marxism*. Essay No. 3. *Prison Notebooks: The Intellectuals. The Formation of the Intellectuals*. New York: Oxford University Press.



- Gramsci, Antonio, 2000. *The Gramsci Reader*. Edited: David Forgacs. New York: New York University Press.
- Adorno, Theodor and Horkheimer, Max. The Culture Industry. Taken from: *The Culture Studies Reader*. Edited by Simon During. New York: Routledge.
- Beauvoir, Simone de. (1989, c1952) *The Second Sex*. New York, Vintage Books
- Butler, Judith. Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory. Taken from: *Theatre Journal* Vol. 40, No. 4 (Dec, 1988) pp. 519-531
- Salih, Sara. On Judith Butler and Performativity. Retrieved from: http://faculty.georgetown.edu/irvinem/theory/Salih-Butler-Performativity-Chapter_3.pdf (03/02/2018)



CONTRIBUTORS

- A. A. Javashree Prabhakar Assistant Professor of English, Government College, Bangalore
- A. Linda Prabhakar Associate Professor of English, Scott Christian College, Bangalore
- Akula Murahdhar Undergraduate Student, Department of English, The IIS University, Jaipur
- Anita Goswami Undergraduate Scholar, Department of English, Central University, Raipur
- Anusha P. Assistant Professor of English, Devaswom Board Pampa College, Panniyala, Kerala
- Ashok P. Khairnar Principal, Adarsh College of Arts, Nijampur, Dhule
- Asmita Bajaj, Department of English, Kumaun University, Nainital, Uttarakhand
- Bhupendra Nandlal Kesur: Head, P. G. Department of English, KCE Society's M. T. College, Jalgaon
- Bibek Adhikary: Assistant Professor, Department of English, University of Gour Banga, Malda, West Bengal
- B. N. More: Assistant Professor, PG Department of English & Research Centre, Peoples College, Nanded
- Debaditya Mukhopadhyay: Assistant Professor, Department of English, Manikchak College, WB.
- Dhruv R. Vatsnav: Assistant Professor, Department of English, Prasad College, Amner
- Dinesh B. Deore: Assistant Professor of English, G.T. Patil College, Nashik
- Dipak Giri: Assistant Teacher, Kataman High School (H.S.), West Bengal
- Elangbam Hemanta Singh: Department of English, Ideal Girls College, Govt. College, Imphal, Manipur
- G. D. Ingale: Associate Professor, Department of English, Devechand College, Aurangabad
- Helan Hemra: Assistant Professor of English, Sakthi Kalash College, Warananagar, Salem
- J. Javakumar: Assistant Professor English, Govt. Arts College, Adambast, Salem
- Jothipaul: Associate Professor & Head, Department of English, St. Xavier's College, Salem
- K. S. Vanshali: Professor, Department of English, Bangalore Central, Bangalore
- K. Suresh: Assistant Professor of English, VISTAS, Pallavaram.

- Khomdram Gineshwor Singh: Research Scholar, Department of English and Cultural Studies, Manipur University, Canchipur, Imphal
- Komal Tujare: Assistant Professor, Department of English, St. Mira's College for Girls, Pune
- Koustabh Jyoti Goswami: Project Fellow, UGC's CPEPA, Department of Cultural Studies, Tezpur University, Assam
- Kritika Rathore: Undergraduate Student, Department of English, The IIS University, Jaipur
- Lavanya: Undergraduate Student, Department of English, The IIS University, Jaipur
- Leena Javkar: Research Scholar, Dept. of English, Shivaji University, Kolhapur
- M. S. Tamboli: Assistant Professor, Dadapati Rajale Arts and Science College, Adimathnagar, Ahmednagar
- Manik Shantinath Patil: Department of English, Sadasshivrao Mandlik Mahavidyalaya, Murgud, Dist: Kolhapur
- Moumita Ghosh: Research Scholar, Department of English, University of Kalyani, WB.
- Mrunalini B. V. Aher: Assistant Professor, Department of English, Mangalaj Jagtap Mahila College, Umbraj, Satara
- Murugan: Research Scholar, Vels University, Pallavaram, Chennai
- Nazneen Khan: Professor, Department of English and MEL, University of Lucknow, Lucknow
- Neeti Agarwal Saran: Assistant Professor, C. M. P Degree College, University of Allahabad, Allahabad
- Nilesh S. Pandhare: Research Scholar, Department of English, Shivaji University, Kolhapur
- P. R. Shewale: Principal, DD Shinde Sarkar College, Kolhapur
- Piyushbala: Assistant Professor, Department of English, DSPM University, Ranchi
- Prabhanjan B Mane: Assistant Professor, Department of English, Shivaji University, Kolhapur
- Pradip N. Pawar, Research Scholar, Department of English, Shivaji University, Kolhapur
- R. Abeetha: Assistant Professor of English, Vels University, Pallavaram, Chennai
- R. K. Bharvad: Assistant Professor, Government Engineering College, Bharuch, Gujarat
- R. S. Solanke: Assistant Professor, Department of English, Khare-Dhere-Bhosale College, Guhagar, Ratnagiri
- R. Shanthi, Assistant Professor English, Bharathidasan University Constituent College, Tamilnadu



Inclusive

~ AN INTERNATIONAL JOURNAL OF KOLKATA CENTRE FOR CONTEMPORARY STUDIES (KCCS) ~

HOME ABOUT INCLUSIVE EDITORIAL BOARD KCCS CALL FOR PAPERS CONTACT US

Inclusive: Special Article: Vol. 1, Issue 13 - July, 2018

Myriad Portrayals of the Idea of the Indian Society

Dr. Sandhya Pandit

Introduction

The British interaction with India initiated on the trails of trade carried out by the East India Company. However, with the establishment of the British Empire it developed a 'gaze' through which an 'idea' of India and its people emerged. The idea mentioned in the title as also here talks of the Indian society because in this paper I am trying to study how the British people conceived the Indian society since a certain perception of this society had developed in their minds. In the latter half of the 18th century the outlook of the British towards India was influenced by the philosophies prevalent during the Age of Enlightenment. In addition to this the British had consciously adopted a policy of non-interference in social and religious customs and practices.

This gaze that had developed was that of the 'Orientalists' (who in the past were not reluctant to use this term, and also they are different from that group referred to by Edward Said who wanted to show superiority of the European cultures and thereby justify their ambitions) – who contributed to the rediscovery of the glories of India's ancient past.

With the establishment of the British Empire and the encouragement by the government, Englishwomen started coming out in greater numbers to reside with their families in India. This was done with the intention of creating a 'self-contained English-style society moulded on the pattern of "home"'.¹ A policy of socially distancing oneself from the 'natives' (as they used to call Indians in the days of the Raj) had become a part of the imperial culture especially in post-1857 India.

The retinue of British officials was soon followed by a – never-seen-before – retinue of 'mehsahibs' – the word suggesting power and authority of the English woman.²

In spite of their restriction on mingling with the 'natives', the loneliness of these British women probably drew them to find out more on what was just an 'idea of India' for them. This curiosity resulted in a number of British women showing interest in things Indian. As Indrani Sen aptly remarked, 'One striking feature about the writings of these European female visitors was that they displayed a relatively open-minded interest and curiosity about the country and tended to be noticeably free of the narrower prejudices that afflicted British India'.³

The nineteenth century in India is seen as a period of tremendous change in different aspects of society with the upliftment of the women in the Indian society being an important aspect to be dealt with. The focus was majorly on social reforms. Some of the British in India posed themselves as emancipators of the Indian women from oppressive social practices. This was one of the ways in which the British warranted the need for their rule in India.

The establishment of the British Empire in India in the nineteenth century opened the doors of India to a number of travellers. With these travellers was born the 'idea of India' which was dual in nature – one was the idea with which they came to this land and the other was that which they created for their friends and families back home through their private correspondence, diaries, memoirs, paintings, etc. It is with the help of these accounts – literary and non-literary – that we can trace the difference between the 'administrator's gaze' of India and the 'traveller's gaze' of India – if I may call it so.

I am looking at two different kinds of constructs of India – the literary, mainly through John Lang, Col. C. F. Hodgson and some of the writings included in Sen, and second, the non-literary through paintings.

There was always an official idea of India and a semi-private idea of India. Just like colonialism was a project in the making so was the idea of India. India is contextualized at different times and understanding the context of these ideas gives rise to further ideas.

The Literary Construct of India

As for the literary, my focus is mainly on the writings of a journalist – John Lang (who is outside the Imperial culture and system) – and his book 'Wanderings in India and other sketches of life in Hindostan' and an anthology of 'Mehsahibs' Writings' edited by Indrani Sen, to trace the idea of India as represented by the travellers/visitors. I am convincingly drawn to their perceptions of the Indian society – something which not only amused them greatly but also found by them to be very fascinating. They travelled through this exotic country in search of the picturesque. It was the 'people' of the native land of India which always caught the British fancy on first stepping on this intriguing land.

John Lang, though a novelist, sought his fortune in India as a successful barrister and newspaper proprietor. While at a

OLD ISSUES

- Jan 2018 - Vol. 1, Issue 13
- Jan 2018 - Vol. 1, Issue 12
- Jan-Jul 2017 - Vol. 1, Issue 10-11
- Jul 2016 - Vol. 1, Issue 9
- Jan 2016 - Vol. 1, Issue 8
- Jul 2015 - Vol. 1, Issue 7
- Jan 2015 - Vol. 1, Issue 6
- Jul 2014 - Vol. 1, Issue 5
- Jan 2014 - Vol. 1, Issue 4
- Jul 2013 - Vol. 1, Issue 3
- Dec 2012 - Vol. 1, Issue 2
- Apr 2012 - Vol. 1, Issue 1

SECTIONS

- Editorials
- Perspectives
- Book Review
- Commentary
- Special Articles

ball in Agra, he had for company a Frenchman and a German Baron. The ball saw two distinctively huddled blacks and reds - of civilians and military officers respectively. The Frenchman found it difficult to comprehend this exclusiveness on the part of the civil officers of the British. However, for the German, it was not the exclusivity of these two camps which was surprising but the fact that the civilians looked down on the military unlike in his own country.⁴ It was through such experiences that these travellers created images of any country with deep rooted ideas.

On meeting Nobinkissen at Agra, a Bengali Baboo who was a 70 year old educated man, Lang does not mince his words in comparing him to any educated European on account of his 'marvellous fluency and accuracy in speaking English and in reading and writing the language as well and as elegantly as them'.⁵ He further observed that only one civilian in a hundred could read and write Hindostanee or Persian though could append signatures to documents.⁶ He goes on to state that 'The Hindoos and Mussulmans in India (like the Arabs) do not regard being guilty of a fraud or theft as a disgrace. The degrading part of the business is, being convicted.....'⁷

Lang also points out the complexities and contradictions of the Hindu religion, in its beliefs and practices as followed by the Indians. He shares an experience of being drawn to a commotion being caused by the falling of a bullock. On being asked the reason, his servant replied thus - 'A bullock has fallen down, and they are trying to get him up - that is all, Sahib'. The servant's three words 'that is all' shows the insensitivity and attitude of the Indian society towards the treatment of animals, especially those considered to be holy. What Lang saw there was something he said would not have been tolerated by the crowd assembled in any other country. A weak and tired bullock unable to draw an over-laden cart had sunk beneath the burden. The driver of the cart tortured the bull to move. In an exasperated attempt the driver collected some straw and sticks and lighted a fire all round the bullock. This was despite the remonstrance of the foreign onlooker. The poor beast unable to rise succumbed to the fire. Lang is taken aback with the cruelty with which a sacred animal to the Hindus is dealt with. This leads him to question the ironical reaction of the Hindus at Benares to any European striking a sacred animal with a whip and their absurdity and inconsistency in doing so.⁸

A similar such insensitive attitude of the Indian male was seen with regard - not to an animal this time - but to a woman as experienced by Colonel Hodgson. He writes in his diary *From Hell to the Himalayas* that when a Muslim woman was accidentally hit by his car and Hodgson thought her to be probably dead or severely wounded, an ex-Subedar - who was passing by- on being explained the situation commented thus - 'Don't worry, it's only a woman (Kuch ficker nain, Sahib, yej surif aurat hai)'.⁹ From such experiences are born two ideas which are transferred to the others - one is that of the woman being an unimportant and incognisable element of the Indian society; or second probably of the dislike of some of the Indians for the Muslims in general which made them react in this manner. This second idea is brought forth clearly in one more experience of Hodgson's as a Cantonment Magistrate.¹⁰

The discussion on religion, festivals, customs, etc. between Lang and the Bengali Baboo brought out two facts, both put forth by Nobinkissen. One was that only the rich and poor classes want to continue obnoxious religious practices, like the Holi or Bakree Eid, celebrated on public streets but sensible and respectable Indians do not like them. Secondly, the people in India, Hindus and Muslims get converted to Christianity to get temporal benefits and not for religious beliefs. This was corroborated by a Jesuit priest.¹¹ Therefore, one can clearly see how the British shaped some of the ideas of the people through discussions with the Indians.

European writing on India did include the tyrannical character of the Muslim rule. They became more suspicious of the elite Muslim loyalty after the Revolt of 1857. This vindicated their idea that India was populated by 'wrong doers'. The British justified their imperial attitude by believing their colonial rule to be far more just and principled as compared to those of the cruel Mughals. Moreover, the European traders preferred to work with Hindu financiers and merchants over the Indian Muslims fearing unnecessary political connections the Muslims might have.¹²

Similarly, the disunity amongst the Indian Princes during the Revolt of 1857 gave the impression that the people of India are not consistent with their policies. In the process of an idea this one particular instance becomes generalised for the country and the people as a whole. Their representations are based on personal experiences and presented as an idea of India.

The British idea of the identities of the people of India was guided by certain preferences and prejudices of their own community. This was reflected in the colonial perceptions. The women through their writings were more observant of the classes in the Indian society as compared to the intricacies of caste. They treated the Indian women of all classes - higher and lower - on the same footing. These British women generally preferred those whom they perceived as 'inferior' and were easy to patronize.¹³

Mary Martha Sherwood (the wife of a Captain) on seeing Hindu women of lower classes for the first time remarks thus of their physical appearance and their attire in detail. Most of them wondered how a piece of cloth 'so curiously arranged as to form, without the use of needle, thread, or scissors, a petticoat, mantle, and veil'.¹⁴

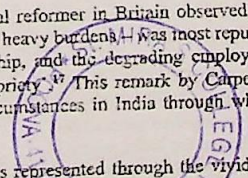
Another 'memsahib', Marianne Postans (wife of a Captain in the Bombay Native Infantry) is mesmerized at the sight created of a washerwoman singing in a melodious voice at sunset and the effect of the ray of light on her as she chants 'Maharatta' songs. She says, 'There is certainly something exquisitely attractive in colour and sunlight. How charmed I have often been in watching the groups of oriental women massed about these Indian wells at sunset!'¹⁵

It is through writings like these that an idea was created - in this case that of a sunset being magical with its colours when falling on groups of simple native women - which led to vivid images of India in the minds of the British readers back home. A similar description of a sunset and Muslim ladies in Calcutta is vividly given by Elizabeth Mary Bruce in her diary.¹⁶

Mary Carpenter, a prominent social reformer in Britain observed thus: 'The sight of women employed as ordinary labourers - as porters toiling under heavy burdens - was most repulsive. The features which nature intended to be soft and refined, are worn with hardship, and the degrading employments they are compelled to undertake seems to destroy the sense of feminine propriety'.¹⁷ This remark by Carpenter reflects the perceptions of their own country women as contrasted with the circumstances in India through which they generate a new idea of this land and its people.

The idea of the Indian women was represented through the vivid descriptions of the female ensemble as well. The attire of these women and the jewellery they adorned always remained an area of great interest to the British in India. It was in the 'Sari' that we can see shifting colonial ideologies and perceptions of the Indian women's attire. The shift in attitude was from the 'sari' being graceful and elegant at one point to it becoming immodest at another.

Fanny Parks the daughter of a Captain, is far more admiring of the 'Musabmani' dress of northern India than the remarkably graceful 'sari' with



Jayash
Principal Incharge
St. Mira's College for Girls, Pune.

reservations on its decency and modesty. It is the 'dopatta' which captures her fancy.

'The dopatta', she says, 'is so transparent it hides not; it merely veils the form, adding beauty to the beautiful, by its soft and cloud-like folds. The jewellery sparkles beneath it;'¹⁸ As Sen aptly remarks that 'Parks rates this dress far higher than western apparel. According to Parks, a lady in the European dress is "as stiff as a lobster" while a Mussalmani attire "recalls the statues of antiquity".'¹⁹ Through these writings it was clear that a European woman's dress rarely allowed her to walk gracefully unlike that of the Indian attire which the British women admired.²⁰

This is completely in contrast to a view expressed by another memsahib - Mary Frances Billington, a journalist - writing almost 60 years later, that of the sari being completely indecent but rather a 'modest' garment.²¹ This opinion is further contradicted with Margaret Urquhart's (a missionary in Calcutta) writings as the sari being a 'complete, graceful and dignified dress'.²²

It was through such distinctive and contrasting opinions over decades that ideas were recreated. The attires of the women of royal families like the Begum of Oudh or the dress of the 'Maharattas' were also described by the travellers in detail and greatly admired.²³ As far as the women of the royal families, princely states or the richer houses were concerned their dresses and jewellery equally enamoured the British. The stage where such observations were made was generally at balls and royal gatherings where the Britishers were welcomed cordially. The admiration of the Europeans for the royalty and princely women speaks laudably of their rich apparel and magnificent jewellery adorned by them.²⁴

It is the ornaments which according to Margaret Urquhart, 'form the most significant part of a woman's dress'. Vivid descriptions given could attract the attention of women back home. This created an idea of prosperity, richness and wealth of the Indian princely ladies. Thus further creating an idea of it being either their cultural compulsion or personal desire.²⁵ Poor people wore jewellery too but of other metals like brass and silver. By describing this they created an idea of the beauty of an Indian woman - both the rich and the poor - and how they tried to enhance their beauty by wearing profuse jewellery. Similar such sentiments are echoed in the writings of Lady Anne Wilson who describes her hostess; a middle class woman whose entire family savings hung as silver ornaments on her but the room she lived in looked quite barren. This made Anne sigh on how 'Poor things, their luxuries end with their ornaments'.²⁶

The representations of the native people in these writings created an idea of the people of the Orient - commonly referred to as the 'natives' or Indians. Be it a queen or a princess, a young boy in attendance or an old man of 70 years - the common trait observed in all these descriptions was that of the intelligence of these people.²⁷ Lang comments on the acting skills of the Indians - 'There are no such actors in the world as the people of Hindostan'.²⁸ He describes a mature conversation he has with a six year old boy commenting on the wickedness of a man beating up a dear looking woman. Lang's opinion of the little boy speaks very high of the Indian children. He said, 'Charles Lamb says that the children of the poor are adults from infancy. The same may be said of the children of the rich in India'.²⁹

Women writers described the physical features of the people of India, more so of the royalty, as well as how intelligent and charming they were and their disposition being very pleasant and dignified displaying as much grace as an English princess.³⁰ This went on to create an idea of the women of the royal families. At the same time we also come across opinions wherein the position of the Hindu woman in society is not like it is accorded to women in Europe and America; 'but she is by no means as degraded as is so frequently represented by travellers.....'.³¹ This is a clear example to show us how in some cases the people of India were misrepresented through writings of some of the travellers leading to the creation of a negative idea back home. This idea was primarily caused due to the misunderstanding of the Indian society by the travellers as the Indian culture was different from theirs.

Lang also mentions an interesting experience he had with a native doctor who cures him of his illness by 'locking his eyes' and mesmerising him which reduces the pain of the patient but causes some distress to the doctor himself.³² It is through writings like these that the idea of the land and people of India being mysterious and full of awe are created.

P. J. Marshall in his edited book "The British Discovery of Hinduism in the Eighteenth Century" discusses the dilemma faced by the Europeans, both travellers and missionaries in their understanding of the philosophy of Hinduism as a religion in contrast to Christianity. He says that 'Even if some intellectual curiosity about Hinduism was aroused, the attitude of the great mass of Europeans who came into contact with it was always either ridicule or disgust. Books were filled with accounts of a multiplicity of deities, repellent images and barbarous customs. Most early travellers concluded that the Hindus were no more than idolaters, worshipping images or natural objects.' The British deplored the religious practices and rituals of Hinduism. In the initial stages when they did not understand the religion fully they criticised it but after studying it in detail they understood the element of spiritualism in Hinduism and its metaphysical nature which they praised. So, to the British, the philosophy of Hinduism was great though its practices were appalling. Generally, they observed that though many Hindus performed the rites and rituals of this polytheistic religion, yet some of the Hindus believed in the existence of one Supreme Being controlling everything which therefore had to be worshipped. They were most critical of the religious practices due to those being irrational to the British mind. It was because of their writings the picture of Hinduism created outside was that of the religion being inferior to Christianity.³³

The British came to the 'mysterious land' which obviously created curiosity in their minds. If one tries to trace the origin of these ideas one notices the following: One that the travellers' ideas were created by the already existing literature on India. Secondly, when these visitors came to India a range of advice were given to them by the British already living in India; thirdly, these ideas evolved through their actual experiences and lastly, these were born through the discussion with some educated intelligentsia or the common man which led to the creation of an idea. These ideas were reflected in various aspects of life - social, economic, cultural, etc. as we have just seen.

Their impressions created the idea of India which changed from person to person. Colonel C.F. Hodgson, clearly admits on being very unhappy when he was asked to go to India for four years and told to accept it nonetheless. However, what seems strange is the fact that instead of spending four, Colonel Hodgson spent twenty-five years of his life in India - the happiest indeed. He said, 'So.....I.....embarked on the trooper S.S. Syria bound for India, where I was destined to spend twenty-five years - the happiest of my long army career'.³⁴ This makes me wonder what was it that India offered them and what did they get from India which changed their idea about India to a diametrically opposite idea.

Construct of India through the Non-Literary Source: Paintings

The issue of painting is only touched upon and has been brought in here more as an area in which there is a visual dimension that draws attention to certain aspects of society. Paintings have been looked at only as a non-literary source of understanding

the portrayal of Indian society by the travellers. I haven't
looked at other aspects which these paintings
paintings may bring about.

Nicolo Manucci, an Italian who travelled across India in the late seventeenth and early eighteenth century writes in his *Storia del Mogol*, that his portraits of kings and princes presented to the European public are most authentic. He further states, 'I do not present portraits of queens and princesses because it is impossible to see them as they are always covered; and if anyone has made them, they are not to be believed, for they can only be of prostitutes, dancers etc., reworked according to the fancy of the painter. It should be remembered that all the figures who have a halo and parasol over the head are persons of royal blood.'³⁵

Sanjay Subrahmanyam analyses the portraits of Manucci in the following words: '... the portraits are always presented using a stereotypical mise-en-scène, with soldiers carrying weapons on the borders and surrounding the central figure of the monarch who is always in movement, whether on palanquins, an elephant, or a horse. These soldiers however at times have curious expressions, including smiles and grimaces, of a sort that would never be seen in official Mughal portraiture. On the other hand, the nobles are often presented in a courtly scene..... Further, the usual Mughal conventions of hierarchized presentation — where persons are presented in profile or semiprofile depending on their status, as Ebba Koch has noted — are not fully observed.'³⁶

The sketches and paintings that the travellers, British officers and soldiers, and British women made of India also led to the creation of an image of India. There was a greater visual impact created through the paintings. Literature created an imaginative painting for the readers who were free to interpret it however these paintings were so real that it gave the identical image of the subject being painted with accurate details. The subjects painted were those of scenic landscapes, monuments - both religious and secular including temples, palaces, forts, Indian people from different regions of India, their fairs and festivals, customs, figures of different castes and trades, gods, bazaars, Indian attires, flora and fauna, etc. The landscapes developed the British romantic concept of the picturesque. A contrast of nature through depiction of deserts, plains and hills is also very obvious. They were pencil sketches or water-colour paintings or oil-paintings brought to life. Europeans trained Indian artisans in their style and technique of painting. The features of the people were shown distinctively according to the regions, wherein neither European faces were given to Indians nor people from different regions of India were represented in a similar way. In addition to this each face in a painting was different from the others which showed deep observations of the Europeans. Their paintings were also proportionate with the knowledge of perspective being used effectively. Through the paintings and the costumes of the people portrayed the professions, financial and social positions of the people were well depicted. These paintings were more documentary than imaginative. In other words, the style of the paintings was 'realistic' whereas the subjects of the painting were 'romantic'.

There are some interesting paintings which depict the Indian lifestyle of Nawabs being lived by some of the British officers while in India on official duty. They were shown behaving very much like an Indian gentleman would at home, relaxing with a hookah and attended by his servants.³⁷

Such paintings created an impression that some of these British officers had become one with the Indian society and developed no inhibitions of being identified with the Indian 'Other'. These paintings exemplify the transculturation of romanticism which occurred during this period.

In this paper I have tried to understand this 'idea' of India interspersed in the numerous writings of travellers to see how India was represented through travel accounts and also through the paintings. Broadly, we can see three distinct layers of these representations — the first is that of a colonised India which is reflected greatly through the official reports prepared on their occupation of India; second is that of the 'imagined' India — which was probably created based on the reports read back home or through the experiences shared by the officers posted in colonial India with a little bit of exaggeration to portray themselves in good light; and the third was that of representations in literature wherein the idea of Asia was being recast³⁸ through a comparison of its exoticisation of the past as opposed to its poverty of the present. (For example, through Samuel Taylor Coleridge's poem 'Kubla Khan' written in the 19th century.) With this began a movement of the idea of anything and everything that India represented which went back and forth resulting in a new idea of India being created with every movement.

In this context of the movement of ideas, it will be interesting to study whether the impressions these visitors had of India were confirmed by their actual experiences or did it lead to the creation of a different idea. Colonial historiography counterpoised with the administrator's personal gaze — as seen through their observations of the society — also created the idea of India.

The writings of the memsahibs also help to deepen this idea of India in the minds of the Britishers back home. One must remember that the moment of recording and the context in which it is recorded also helps in shaping this idea. The writings of the memsahibs were largely guarded by the 'social context as well as the cultural paradigms' expressed through the written word. A mixture of these different perceptions of the writers leads to the portrayal of a new idea.

What most British women write shows an appreciation of things Indian — the nature, attire, use of mehendi (a hand-colouring powder of a plant), etc. Mentally they are outside colonial thinking. They were not bound by this colonial framework. Therefore, the women's and travellers' perception is probably more realistic than the prejudiced British officers' and administrators'.

As regards the paintings, they too similarly focus on the social and cultural contexts of Indian life as witnessed by them while in India. We find a number of similarities in the subject being written about and the painting being made of the same. The major difference between the two representations is that the thinking of the Indians has been written about very clearly in their writings but the same cannot be and therefore, is not depicted through their paintings. The paintings were more realistic in representing India as compared to writings which were free to be interpreted in the mind of the reader.

This leads me to my final set of questions — whether these newly created ideas truly represent the ever evolving image of India or do these re-present the same idea of this land and its people as seen through some of the writings and paintings? Do these writings question an idea of India? Or Does it resonate an idea of India — whether complementary or juxtaposing to the already existing ideas? Or Are these travellers 'interlopers' not only to the country but also to the idea? Or Was it that these ideas were created by the natives themselves through their discussions and interactions with these travellers? And it was only shared through the accounts of these travellers with their kinsmen back home?

In my opinion, the newly created ideas were by and large a re-presentation of the prevailing ideas. In addition to that the travellers were posing these ideas in their own context and juxtaposing them against a paradigm that they were

familiar with. Along with this, the travellers did interlope the
 eas of the Indian Society as well since they interpreted
 in accordance with their understanding. They presented what I would call 'an' idea of India, which may then
 have resonated elsewhere, with different results. The questions raised here are those that came to my mind while
 researching this paper. Therefore, these answers are only suggestive. There are obviously other alternative answers
 which additional research or an extension of the research might bring forth.

Notes & References

1. Indrani Sen, (ed.), *Memsahibs' Writings: Colonial Narratives on Indian Women*, Orient Blackswan, India, 2012, p. xvii
2. The word is believed to have originated in the mid-19th century – Ibid., p. xviii – for details see, Indrani Sen, *Woman and Empire: Representations in the Writings of British India, 1858-1900*, Orient Longman, India, 2002
3. Indrani Sen, op.cit., p. xxi
4. John Lang, *Wanderings in India and other sketches of life in Hindostan*, Rupa Publications, India, 2015, p.210
5. Ibid., p. 221
6. Ibid., p. 222
7. Ibid., p. 224
8. Ibid., p. 230
9. Colonel C.F. Hodgson, *From Hell to the Himalayas*, King & Wilks Publishers, South Africa, 1983, pp.118-119
10. Ibid., p.78-79
11. John Lang, op.cit., pp. 231-235
12. Catherine B. Asher and Cynthia A. Talbot, *India Before Europe*, Cambridge University Press, New Delhi, 2008, p. 291
13. Indrani Sen, op.cit., p. 13
14. Mary Martha Sherwood, *The Life and Times of Mrs. Sherwood (1775-1851) from the Diaries of Captain and Mrs. Sherwood*, ed. F.J. Harvey-Darron, Wales Gardner, Darton & Co. Ltd., London, 1910, p. 268, as cited in Indrani Sen, op.cit., p. 27
15. Marienne Postans, *The Moslem Noble. His Land and People, With Some Notices of the Parsees or Ancient Persians*, n.p., London, 1857, pp. 38-39, as cited in Indrani Sen, op.cit., p. 28
16. MSS EUR A 144, Volume A, 1894-1898, p. 22; MSS EUR A 144, Volume B, 1895-1896, p. 30
17. Mary Carpenter, *Six Months in India*, Vol. 2, Longmans, Green & Co., London, 1868, pp.80-81, as cited in Indrani Sen, op.cit., p. 29
18. Fanny Parks, *Wanderings of a Pilgrim in Search of the Picturesque during four and twenty years in the East: with Revelations of Life in the Zenana*, Vol. I, Pelham Richardson, London, 1850, pp. 383-384, as cited in Indrani Sen, op.cit., p. 41
19. Ibid., p. 38
20. Christina S. Brenner, *A Month in a Dandi: A Woman's Wanderings in Northern India*, Simpkin, Marshall, Hamilton, Kent & Co. Ltd., London, 1891, pp.68-112, as cited in Indrani Sen, op.cit., p. 30; Fanny Parks, op.cit., pp. 383-384, as cited in Indrani Sen, op.cit., p. 40
21. Mary Frances Billington, *Woman in India*, Chapman and Hall, London, 1895, pp. 178-185, as cited in Indrani Sen, op.cit., pp. 41-43
22. Margaret M. Urquhart, *Women of Bengal: A Study of Hindu Pordanashis of Calcutta*, Association Press, YMCA, Calcutta, 1927, pp. 92-95, as cited in Indrani Sen, op.cit., pp. 43-45
23. Indrani Sen, op.cit., pp. 52-58
24. MSS EUR A 144, Volume C, 1897, pp. 92-93; Ibid., p. 48, 51 and 58
25. Margaret M. Urquhart, op.cit., p. 95, as cited in Indrani Sen, op.cit., p. 45, p. 47
26. Lady Anne Campbell Wilson, *Letter from India*, William Blackwood & Sons, Edinburgh and London, 1911, pp. 90-93, as cited in Indrani Sen, op.cit., p. 34
27. John Lang, op.cit., p. 97, p. 221, p. 368
28. Ibid., p. 53
29. Ibid., p. 55
30. Indrani Sen, op.cit., pp. 46-51, pp. 57-58
31. Ibid., p. 25-
32. John Lang, op.cit., pp. 361-366
33. P. J. Marshall, (ed.), *The British Discovery of Hinduism in the Eighteenth Century*, Cambridge University Press, New York, 1970, pp. 20-21
34. Colonel C.F. Hodgson, op. cit., p.66
35. Sanjay Subrahmanyam, *Three Ways To Be Alien: Travails and Encounters in the Early Modern World*, Permanent Black, Ranikhet, 2011, p. 152
36. Ibid.
37. Asher and Talbot, op.cit., p. 284
38. Asia was considered as a land of rituals and something that was exotic. However, the older idea of Asia was now being recast as brought out through Samuel Taylor Coleridge's poem 'Kubla Khan' that it was a land of

Dr. Sandhya Pandit
Assistant Professor, St. Mira's College for Girls, Pune
Contact: sandhyapandit@gmail.com, sandhya.pandit@stmirascollegepune.edu.in



भारत इतिहास संशोधक मंडळ, पुणे

त्रैमासिक

वर्ष : ९४

अंक : १ ते ४

शक : १९४०



मंडळाच्या पहिल्या त्रैमासिकाचे मुखपृष्ठ, १६ जुलै १९२०

मंडळाचे संस्थापक सदस्य



के. वि. पा. शस्त्रकर्ते



के. एस. के. चि. चेंद्रेकर



के. ए. व. कर्मनाथ ना. कर्णे

QUARTERLY

BHARAT ITIHAS SAMSHODHAK MANDAL, PUNE

Vol : 94

No. : 1-4

April 2017 - March 2018



भारत इतिहास संशोधक मंडळ, पुणे

१३२१, सदाशिव पेठ, पुणे-४११ ०३०. दूरध्वनी : ०२०-२४४७ २५८१

नूतन कार्यकारी मंडळ

- अध्यक्ष - डॉ. श्री. मा. भावे
उपाध्यक्ष - वी.डी. कुलकर्णी
सचिव - श्री. पांडुरंग बलकवडे
खजिनदार - प्राचार्य नंदकुमार निकम

सदस्य

- (१) डॉ. अनुराधा कुलकर्णी
(२) डॉ. संजैराव भामरे
(३) डॉ. सदाशिवराव शिवदे
(४) डॉ. चंद्रकांत अभंग
(५) डॉ. सचिन जोशी
(६) श्री. मंदार लवाटे
(७) श्री. संदीप तिखे

भारत इतिहास संशोधक मंडळ,
पुणे

त्रैमासिक

वर्ष : ९४

अंक १ ते ४

शक १९४०

Bharat Itihas Samshodhak Mandal,
Pune

QUARTERLY

Vol. 94

No. 1-4

April 2017 - March 2018

संपादक

डॉ. श्री. मा. भावे

डॉ. वी. डी. कुलकर्णी



भारत इतिहास संशोधक मंडळ, पुणे
त्रैमासिक

प्रकारांक :

डॉ. श्री. मा. भावे

अध्यक्ष, भा. इ. सं. मंडळ,

१३२१, सदाशिव पेठ, पुणे - ४११०३०.

ई-मेल - bispune@gmail.com

प्रकाशन : ५ जून २०१८

© भारत इतिहास संशोधक मंडळ, पुणे

१३२१, सदाशिव पेठ, पुणे - ४११ ०३०.

अक्षर जुळणी व भुद्रक :

अप्रान्त

४१, गिरीजाधाम, राजेंद्रनगर,

पुणे - ४११०३०. फोन : ९८०३६०५७८३

ई-मेल - aprantbooks@gmail.com

मूल्य : रु. १५०/-

या नियतकालिकात प्रसिद्ध झालेल्या लेखातील विधानांची व मतांची जबाबदारी
सर्वस्वी लेखकाकडे आहे. त्याचे उत्तरदायित्व मंडळाकडे नाही.

- अनुक्रमणिका -

* संपादकीय	- ५
* दि. १ एप्रिल २०१७ ते ३१ मार्च २०१८ वार्षिक वृत्तान्त	- ७
* ग्रंथालय अहवाल १.४.२०१७ ते ३१.३.२०१८	- १०
* १ एप्रिल २०१७ ते ३१ मार्च २०१८ या काळामधील देणगी तपशील	- १२
* शहर अफजलनगर मुहम्मदशाही महेश तेंडुलकर	- १४
* एक आदिलशाही फर्मान अरविंद आठवले, अजित पटवर्धन	- १८
* इ. स. १६७३ - सातारा प्रांतातील दोन लढाया अजित यशवंतराव माने	- २२
* किल्ले सातारा, लढाई खर्च अजित यशवंतराव माने	- २८
* दुसरा वाजीराव पेशवा : पत्नी वेणुबाईची खर्चाची नेमणूक अक्षय काकडे	- ३९
* श्री शिवछत्रपतींनी समर्थाना दिलेली चाफळची सनद कौस्तुभ फस्तुरे, संकेत कुलकर्णी, शिवराम कार्लेकर	- ४१
* मध्ययुगीन हिन्दुस्थानातील पथिक-गृहे सत्येन सुभाष वेलणकर	- ५२
* 'श्रीशिवछत्रपतीने रचिला पाया राज झालासे कळस' गुरुप्रसाद कानिटकर	- ५६



4

* अहमदनगरच्या निजामशाहीला शिष्यापंथात आणणारा विद्वान मोलवी - शहा ताहीर पुष्कर शास्त्री	- ६१
* ढवळगड - एक पुरातत्वीय अभ्यास सचिन विद्याधर जोशी ओंकार ओक	- ६६
* पारगाव मेमाणेचा इतिहास योगेंद्र उर्फ राज चंद्रकांत मेमाणे	- ७५
* ओळख एका फार्मानाची निखिल परांजपे	- ८१
* मुठे खोऱ्यातील बहुली गावच्या पाटीलकीचा महजर डॉ. अनुराधा कुलकर्णी	- ८७
* On the earliest known Dutch (and perhaps European too) book that treats Maratha History as a separate discipline. Nikhil Bellarykar	- ९३
* The Maratha People And Their Administration: The British Administrators' Perception Dr. Sandhya Pandit	- १०६
विशेष लेख :	
* शतकापूर्वी (१९१७) प्रकाशित केलेला शोधनिबंध तुकारामांची जगनाडी संहिता द. वा. पोतदार	- ११४
* दूरदृष्टी महाराजा सयाजीराव गायकवाड : चरित्रवेध बाबा भांड	- ११८

- संपादकीय -

भारत इतिहास संग्रह मंडळाच्या 'त्रैमासिका'च्या ९४ व्या वर्षाचे चारही अंक एकत्र प्रसिद्ध करित आहोत. मंडळाचे सभासद व इतिहासाचे अभ्यासक यांच्या हाती हा अंक सोपविताना आम्हाला अतिशय समाधान होत आहे.

मंडळाशी संबंधित असणाऱ्या अभ्यासकांचे इतिहासातील दुर्लक्षित विषयांवरिल महत्त्वाचे लेख इथे वाचायला मिळतील. उदा. यशवंतराव होळकरांच्या फौजा सातारा-याच्या छत्रपतींवर १८०२ साली चालून गेल्या होत्या, ही हकीकत अपरिचित आहे. मराठ्यांच्या इतिहासावर १७५८ साली डच भाषेत लिहिलेली पुस्तिका, पर्शियन फार्माने लिहिण्यातील शिस्त, ढवळगड या किष्क्याचा शोध हे विषयही कुतूहल निर्माण करणारे आहेत.

सन १९१८ च्या त्रैमासिकात मंडळाचे अर्धवर्षीय के. दत्तो चामन पोतदार यांनी 'तुकारामांची जगनाडी संहिता' असा लेख लिहिला होता. संग्रहकर्ता लेख लिहिण्याची तत्कालीन पद्धती कशी होती याची चुणूक दिसावी व जुन्या संग्रहकांचे पुण्यस्मरण करावे हे महत्त्वाचे उद्देश असे जुने लेख पुनः प्रसिद्ध करण्यामागे असतो. श्री. बाबा भांड, अध्यक्ष, साहित्य-संस्कृती मंडळ, महाराष्ट्र यांनी राजवाडे पुण्यतिथीला मंडळात दिलेले दूरदृष्टी महाराज सयाजीराव गायकवाड : चरित्रवेध हे भाषणही नेहमीच्या प्रथेप्रमाणे त्रैमासिकात दिले आहे.

दि. १ एप्रिल २०१७ ते ३१ मार्च २०१८ या काळात मंडळात घडलेल्या ठळक कार्यक्रमांचा वृत्तान्त, मंडळाला मिळालेल्या देणग्यांची यादी व ग्रंथालयाचा अहवाल ह्यांचा समावेश प्रस्तुत अंकात केला आहे. तो वाचून मंडळाविषयी आपुलकी वाटणाऱ्या सर्वांना संतोष होईल, अशी उमेद आहे. सर्वात महत्त्वाची घटना म्हणजे २००० साली पुणे जिल्हा न्यायाधिकांनी मान्यता दिलेल्या घटनेनुसार मंडळाच्या कार्यकारिणीचे झालेले निर्वाचन व नोव्हेंबर २०१७ पासून या कार्यकारिणीने हाती घेतलेला कारभार, ही होय. मंडळाची नवी कार्यकारिणी आपले काम उत्साहाने व यशस्वीपणे पार पाडील अशी अपेक्षा आहे.

गेल्या काही वर्षात अनेक रवी, पुरुष अभ्यासक व उत्साही कार्यकर्ते यांना मंडळाच्या कार्यात रूची वाटत आहे. त्यांच्या सहकार्याने फारसी, मोडी, ब्राह्मी या विषयांचे वर्ग मंडळात घेण्यात आले. रोज संध्याकाळी अनेक इतिहासप्रेमी मंडळी मंडळात येऊन जुनी कागदपत्रे



Jayak
Principal Incharge
St. Mira's College for Girls, Pune.

The Maratha People And Their Administration: The British Administrators' Perception

Dr. Sandhya Pandit

This region, today called 'Maharashtra', was always a country of extreme significance because of its strategic location in the Indian subcontinent. It was considered to be one of the most inaccessible parts of India by military strategists.¹ The general impression of this region of the Marathas was that it possessed a distinctive character of land, people and political traditions. Hence every invader found it very difficult to fight the Marathas and take over their dominions. Even for the British this was by no means an easy task. The British succeeded in conquering the Marathas in 1818.

While studying the perception of the British administrators of this region, it is essential to keep in mind that the British were conquerors and the Marathas were the defeated people. Owing to their education and cultural background the British were more rational and had been exposed to new ideas. Comparatively the Marathas were simple people but it was the same people who had travelled all over India, came into contact with different people and different cultures and were accustomed to adjust with them. The military superiority of the Marathas in the 18th Century was indisputable. Their conquests created a well-deserved and accomplished sense of superiority among the Marathas. However, when the British defeated them, the situation had completely changed and the British perceived them from a different point of view. The Marathas who were conquerors before had now become the defeated ones, and the British were looking at them from a conqueror's point of view. The weaknesses of the Marathas also came to the forefront because of their defeat. One more thing we must keep in mind is that this British perception of the Marathas was made generally during the time of the last Peshwa, Bajirao II. Then, neither was the Maratha power at its best nor was the national character of the Marathas which obviously was one factor which led to their defeat. With these limitations, we have to look at the following British perception. Yet, what the British felt about the Marathas is necessary to know because that makes us understand ourselves from a different perspective.

The general British perception of the Marathas was that they were a tough and hardworking people keeping in mind the rough and mountainous terrain in which they lived. Speaking of the Marathas, one British author (Spate) wrote, "The entire region bears the imprint of the Marathas: a tough, hard-working, and cheerful peasantry, ably served by adroit Brahmin elite which maintained close touch with the people."² Another British officer writing about his impression about the people wrote that he found the people of the 'Desh' (area above the Ghat region) more able-bodied and better looking than the Mavalas (people of the Maval region). This difference, he said was due to the more heating and nourishing quality of the grain raised in their fields, and on which they subsisted.³

Further speaking of the distinguishing traits of the Marathas, the British felt that the Marathas were fairly entitled to be called both courageous and brave. This was because they were patient under suffering, and when roused, or led on, they were bold and enterprising. There are not many instances of treachery among them and, therefore may be said to be faithful to their trust. Yet, whoever was guilty of breach of trust was looked on with a greater degree of contempt. The Maratha rulers never hesitated to punish traitors to the Government in the most severe manner.

According to the British, the Marathas were not ungrateful but, did not possess the refined virtue of 'Gratitude' either. The Marathas were very revengeful of insults to their dignity. They were clamorous in preferring complaints against those whom they hate. In their domestic relations, the Marathas were perceived to be kind and affectionate. Their women were considered to have great influence at home.

In addition to this, the British perception was that the Marathas deserved credit for acuteness of understanding; however, they had strong prejudices as well. Acuteness of understanding and weakness of judgement were qualities of the mind, often combined in the same person, which to the British formed the mental characteristics of the Hindus in this part of India. According to the British, the Marathas use their first quality to form ingenious plans and schemes and 'build Castles in the air'. This they do with untiring perseverance, and then watch patiently and with all the cunning, as does a hunter seizing his moment of



Principal Incharge
St. Mira's College, Poonamirgaon
1001111111

rights of their fellow creatures, men poor and seeking for fortune were advanced to the highest offices of the state, and "converted the sword of justice, the protector of rights, into the scourge of community".¹²

Generally speaking, they considered Bajirao II's rule and his policies to be oppressive as compared to his predecessors like Nana Phadnis who were known for their great justice and kindness.¹³

Though the British were convinced of the feeble and corrupt Government of the late Peshwa, they believed that it was probably not as bad as imagined since the country had prospered under it in the not too distant past. Therefore they also studied the Maratha administration during the more lucrative and wealthy years of their rule. Their system of administration was generally known and understood. In their opinion, "it suited the people whom indeed it had helped to form, and it was probably capable of being perfected by gradual improvement."¹⁴ Mountstuart Elphinstone pointed out that though the Maratha Government might not have been compatible with a very good form of administration, there was something vital in it due to the very fact that it survived so long.¹⁵ He had developed a good opinion of the Maratha system and wanted to preserve as much of it because he believed that it had served the Marathas well.¹⁶

Speaking of the social conditions of the people, the British discovered that they followed many vices¹⁷ and falsehood in all shapes pervaded all ranks.¹⁸ But the British believed these to be strictly prohibited by the Maratha Government and only were very recently tolerated owing to the corruption of the Peshwa's officers.¹⁹ However the greatest evil which prevailed, according to the British, was 'Infidelity to the Marriage Bed'.²⁰ They looked at the inhuman practice of Sati with great horror and never approved of it. But one positive quality of the Marathas in the city of Pune which was highlighted by the British was that of drunkenness being almost unknown in the Maratha country.²¹ There was little or no demand for spirituous liquors by the great mass of the people but it could become prevalent if they could afford to purchase them easily.²²

Education as a regular system was certainly unknown amongst the people. Whatever little education existed was confined to the Brahmmins and the shopkeepers. The few schools which existed were disproportionate to the population due to the general poverty of the

agriculturists who required the services of their children on the fields and in attending to their cattle. The British found the general illiterateness of the cultivators remarkable in a stage of civilization. However in 1826 a British officer wrote that though the cultivators could not write, they were intelligent, highly observant and could lucidly explain the rationale of the agricultural process – a skill absent in many educated English farmers. In his opinion it would not be challenging to teach the cultivators. In fact, it would lead to several important effects, like "The mind of the cultivator would be invigorated with new ideas, new views would be associated, a spirit of improvement, interprize and innovation might spring up in place of the apathetic routine that at present prevails in rural economy, and in the social relations of life".²³

According to the British, during the reign of Bajirao II there existed no fixed rule in certain judicial matters. For instance, when a man was convicted of a criminal offence the laws of the Shastras were to be followed. However, the Shastras mentioned the punishment but not the mode of its execution especially in cases of death sentence given for murder.²⁴ All this was very unusual for the British. Another mode of execution which the British were keen on suppressing was the horrid practice of murder by poison.²⁵

The British felt that the Marathas would not trouble the Magistrate much. They had family quarrels, and sometimes one village had dispute with another, but their enmities seldom went beyond altercations and were usually handed down from generation to generation.²⁶ Vesting of arbitrary and ample powers to District Managers, by the late Government, in British opinion gave rise to partial oppression and abuse. Their awarding punishment on the spot saved the prosecutors and the witnesses the expense and inconvenience of a long journey to the Huzur Kacheri. These decisions at least had the advantage of being speedy though whether always just or not is difficult for them to say.²⁷

Elphinstone found the existing Maratha Police good though he found the Maratha judicial system rotten to its very core. To him the superiority of the Brahmmins seemed obsolete and absurd. Similarly there was no consistency or regulation in the system of justice. In spite of the prevailing disorder and confusion in the judiciary, the British appreciated the Panchayats most, of all the institutions of Maratha polity.



In their opinion, the institution of Panchayat had managed to survive and meet out cheap and tolerable justice.²⁸ They were convinced that the Panchayats gave good justice and that 'if it were possible to hit upon a mode of regulating their proceedings, it is the mode of giving justice best adapted to the natives of this country'. The British also felt assured that if they required to do away with the Panchayat system, the change would be effected without a murmur, as the dependence on English honour and discrimination was quite great. In the same breath, they also speak of it being a serious evil to abolish the custom of Panchayats, and later see its abolishment bring the dispensation of justice to a deplorable condition due to want of people.²⁹ The Maratha practice of clipping of ears of professional thieves, or of depriving them of their hands or feet was not appreciated by the British at all.³⁰

To reiterate the point that we have been stating so far that most of this perception of the British administrators that we have seen has mostly been with reference to the last Peshwa Bajirao II's reign. About the Maratha rule prevalent before Bajirao II, Robertson had this to say - "The general sense of the most intelligent natives of the old school", writes Robertson, "dwell with veneration on the recollection of Nana's rule, and it is probable that at no period of the rise and progress of their powers was the internal Government of Poona Mahrattas more correct or vigorous than it became under this statesman".³¹

It is also interesting to note Elphinstone's overall analysis of the Marathas. He writes, "Taking the whole as a nation, they will be found to be inferior to their Mahomedan neighbours in knowledge and civilization; but less tainted with pride, insolence, tyranny, effeminacy, and debauchery; less violent, less bigoted, and (except while in armies on foreign service) more peaceable, mild, and humane".³²

These statements discern that though the British wrote from a conqueror's point of view, it was still an objective analysis of the Maratha people and their administration as it highlights the strengths and weaknesses of the Maratha character and also their positive and negative qualities.

◆◆◆◆



REFERENCES

1. Ravinder Kumar, *Western India in the Nineteenth Century - A Study in the Social History of Maharashtra*, (London: 1968), p. 2.
2. *Ibid.*
3. Robertson's Report to the Commissioner, 1.5.1820, Selections of Papers from the Records at the East - India House relating to the Revenue, Police, Civil and Criminal Justice under the Company's Government in India, Vol. IV, (1820 - 1826), (London: 1826), (Henceforth this will be referred to as E.I.C. Papers).
4. Robertson to Elphinstone, 20.5.1819, Letter No. 376, D.C. File - Vol. 95.
5. Elphinstone to Governor-General, 25.10.1819, E.I.C. Papers, Vol. 4.
6. Robertson to Elphinstone, 20.5.1819, Letter No. 376, D.C. File - Vol. 95.
7. Robertson to Elphinstone, 17.11.1826, Pol. & Secret Dept., Vol. 24/247 of 1826.
8. Robertson to Elphinstone, 8.4.1818, Letter No. 8, D.C. File - Vol. 89.
9. S. G. Mahajan (ed.), N. V. Joshi, *Pune Shaharache Varnan*, (in Marathi), (Pune: 2002), p. 47.
10. Elphinstone to Captain Close, 16.4.1818, Sir T.E. Colebrooke, *Life of The Honourable Mountstuart Elphinstone*, Vol. II, (London: 1884), p. 4041, (Henceforth this book will be referred to as Colebrooke, *Life of Elphinstone*).
11. Wellington's Despatches, I, p. 547 - cited in *Gazetteer of Bombay Presidency, Poona District*, Vol. XVIII, Part 2, Reprint, Bombay: 1991, p. 286.
12. R. D. Choksey, *The Aftermath - 1818-1826*, (Bombay: 1950), p. 1.
13. Robertson's Report to the Commissioner, 1.5.1820, E.I.C. Papers, Vol. IV.
14. R. D. Choksey, *The Aftermath*, p. 28.
15. George D. Bearce, *British Attitudes Towards India 1784-1858*, (London: 1961), p. 35.
16. Elphinstone to Hastings, 18.6.1818, D.C. File - Vol. 458.
17. Robertson to Elphinstone, 8.4.1818, Letter No. 8, D.C. File - Vol. 89.
18. Elphinstone to Governor-General, 25.10.1819, E.I.C. Papers, Vol. IV.
19. Elphinstone to Robertson, 13.4.1818, Letter No. 16, D.C. File - Vol. 402.
20. Robertson to Elphinstone, 8.4.1818, Letter No. 8, D.C. File - Vol. 89.
21. Elphinstone to Governor-General, 25.10.1819, E.I.C. Papers, Vol. IV.
22. Robertson to Elphinstone, 8.4.1818, Letter No. 8, D.C. File - Vol. 89.
23. Revenue Department Report of 1826, Vol. 154 B, Mumbai Archives.
24. Robertson to Elphinstone, 29.4.1818, Letter No. 17A, D.C. File - Vol. 89.
25. Robertson to Elphinstone, 23.6.1819, Letter No. 348, D.C. File - Vol. 94.
26. Robertson to Elphinstone, 20.5.1819, Letter No. 376, D.C. File - Vol. 95.
27. Circular to Collectors, 15.7.1823, Letter No. 6820, D.C. File - Vol. 425; also in *Samshodhanasathi Nivadalele Kagad*, (Rumaals in English), Letter No. 20171-20174, Bundle 4, Rumaal No. 46.
28. Colebrooke, *Life of Elphinstone*, Vol. 2, p. 116.
29. Robertson to Elphinstone, 4.12.1818, Letter No. 374, D.C. File - Vol. 95.
30. Robertson to Chaplin, 20.3.1824, Letter No. 2003, D.C. File - Vol. 115A.
31. R. D. Choksey, *The Aftermath*, p. 69.
32. Elphinstone to Governor-General, 25.10.1819, E.I.C. Papers, Vol. IV.

Volume. 3 Issue. 1

ISSN: 2394-2517

Sameeksha

International Journal of
**Commerce, Economics
and
Management**

Editor-in-Chief
Dr. Wani Nalanda D.

Executive Editor
Dr. Sonali Shrotri.



Indira College of Commerce and Science

89/2A, "DHRUV", New Pune Mumbai Highway, Tathwade,
Pune-411033, Maharashtra, India



Principal Incharge
St. Mira's College for Girls, Pune

First Impression: 2014
Second Impression: 2016
Third impression 18th December,2018

© Indira College of Commerce and Science

SAMEEKSHA International Journal of Commerce, Economics and Management

Vol. 3 № Issue 1 № 2018

ISSN: 2394-2517

No part of this publication may be reproduced or transmitted in any form by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the copyright owners.

DISCLAIMER

The authors are solely responsible for the contents of the papers compiled in this volume. The publishers or editors do not take any responsibility for the same in any manner. Errors, if any, are purely unintentional and readers are requested to communicate such errors to the editors or publishers to avoid discrepancies in future.

Printed and Published By:



Success Publications

Radha Krishna Apartment, 535, Shaniwar Peth,
Opp. Prabhat Theatre, Pune - 411030.
Contact - 9422025610, 020-24433374, 24434662
Website- www.sharpmultinational.com

For

Indira College of Commerce and Science, Pune.



SAMEEKSHA
International Journal of
Commerce, Economics and Management [SIJCEM]
(A Double Blind, Peer Reviewed Annual Journal)

Our Patrons

Dr. Tarita Shankar

Chairperson, Indira Group of Institutes, Pune

Prof. Chetan Wakalkar

Group Director, Indira Group of Institutes, Pune

Our Mentor

Dr. Janardan Pawar

Principal-In-Charge, Indira College of Commerce and Science, Pune

Editor-in-chief

Dr. Wani Nalanda D.

Head, Department of Commerce & Research Center (Commerce)
Indira College of Commerce and Science

Executive Editor

Dr. Shrotri Sonali S.

Head, Department of BBA, BBA (IB)
Indira College of Commerce and Science



6

CONTENTS

No.	Title	Page No.
1.	Study of the Economics behind UPI (Unified Payment Interface) Dr. Rati Chandra	1
2.	Digital Marketing Trends and its Impact Prof. Dipak Umbarkar	10
3.	“Brain Computer Interface (BCI) Device and Its Role in Stress Management Of Loco Pilots, Indian Railways.” Ms. Geetha Rajan, Dr.(Mrs.) Rama Venkatachalam	16
4.	Impact of Accounting Ethics on the Practice of Accounting Profession Prof. Pankaj Diwakar Dandge	23
5.	Cyber Crimes in India – Threat for the E-Commerce Asst. Prof. Pallavi Diwan	29
6.	E- Governance in India – Impact on Customers Prof. Manjari Parashar, Prof. Blesson James	37
7.	E-Commerce: An Emerging Business Trend in India Prof. Pravin Angatrao Bonke	44
8.	E-Business or Eco- Business: Study of Environmental Impacts of E-Commerce Prof. Shama Mulla	50
9.	Green Human Resource Management Prof. Anju Chhabria	58
10.	Origin and Development of Venture Capital Prof. Bhakti Abhijit Joshi Rao	65
11.	A Study on Recent Trends in Online Shopping and Its Impact on Consumer Behaviour Prof. Deepa Sujith, Prof. Rutuja Purohit	71
12.	The Role of Business Intelligence in E-Business. Prof. Jayshri J. Lokhande	80
13.	India’s Delayed Transition from Offline to Online Payment Modes Ms. Rani Joseph Palatty, Dr. S.M. Misal	87



Jayashri
Principal Incharge
St. Mira's College for Girls, Pune.

14.	An Overview of Impact of E-Business on Society Dr. Harsha Bharat Goyal	93
15.	E Retailing in India: The Past times, the Present scenario and the Promising Future Prof. Priya Sarda Rathi	97
16.	Study on Impact of E-Business on Entrepreneurship Development Prof. Pandurang Bhausaheb Akhade	106
17.	CYBER SECURITY: Major Fear And Great Business Prospect Asst. Prof. Mrunali Sawant, Asst. Prof. Arti Gadre	112
18.	The Impact of Workforce Diversity and Job Satisfaction on Employee Retention in a Pharmaceutical Firm, Pune Dr. Vandana Mohanty, Dr. Ashutosh C. Zunjur	121
19.	A Study of Online Crowdfunding Platform as source of finance for Cluster Development Scheme of CIDCO for Villagers of Navi Mumbai. Dr. Vivek H Bhoir	129
20.	Influence of Work Life Balance on Occupational Stress: A Distinctive allusion to Woman Employees in IT industry from Pune City Dr. Shital Praseon Mantri, Mrs. Vaishali C Kale	135



BRAIN COMPUTER INTERFACE (BCI) DEVICE AND ITS ROLE IN STRESS MANAGEMENT OF LOCO PILOTS, INDIAN RAILWAYS.

Ms. Geetha Rajan,
Asst. Professor (M. Com Coordinator)
Christ College, Pune

Dr. (Mrs.) Rama Venkatachalam,
Research Guide
St. Mira's College for Girls, Pune.

ABSTRACT

Employee wellness and safety is an important part of a successful workplace. An Employer has a key role to play in preventing work-related injuries and diseases. An organization must recognize the importance of healthy, happier and safe workplaces for their employees. The objective of this paper is to prove Brain Computer Interface devices (BCI) would be of a great service to Indian Railways in handling Stress Management of Loco Pilots.

BCI is an external device and has a direct communication between the brain, bypassing the traditional pathway of peripheral nerves and muscles.

A mobile BCI has the advantage of ultimate portability as well as a low system cost derived from using customized Electroencephalogram (EEG) recording and signal processing modules. To implement a mobile BCI with online processing, a mobile terminal such as a mobile phone or a PDA might be an ideal platform for data transmission, signal processing, and feedback presentation.

This research aims to study the feasibility of BCI as a Tool for Stress Management of Loco Pilots.

Keywords: Brain Computer Interface (BCI) Loco Pilots, Health & Safety, Stress Management, Electroencephalogram.

INTRODUCTION

Indian Railways had seen a lot of highs and lows and Loco Pilots have made a huge contribution in it. The Loco Pilots duty requires it to be executed with perfection without a slight margin of error. Any negligence or even a small mistake can lead to fatal accident putting in risk not only the Loco Pilots but also thousands of passengers travelling in the train. Even though Railway has largest workforce of our country, Loco Pilots problems are still unattended and neglected.

BCI is a relatively new field of science with a seemingly limitless range of applications. It is a communication system that translates the activity of brain into commands to an external device such as mobile or computer. In other words, the user can react to the situation only by brain activity and without nerves and muscles. This device is very helpful for the disabled people to interact with others.

The BCI device can monitor workers' vital signs like heart rate, skin temperature, stress level, attention and fatigue, and provide real time analysis if the worker is in danger. The BCI can lead to more efficient and accurate work, as well as safer and healthier workforces. The gadget integrates a wearable and wireless EEG system with a mobile

phone to implement a visual-evoked potential (VEP) based BCI, which can be used to directly make phone calls based on users' EEG or raise an alarm under high pulse rate, high stress level, which can lead to strokes or accidents at workplace. Therefore, this can be effectively used to improve the safety measures of Loco Pilots in Trains.

REVIEW OF LITERATURE

- T.V.Saranya and M.Shalini (2017)** BCI for security application based on inter subject information for locker safety by implementing a protective opening of locker with the help of brain signal. This paper claimed that the brain waves are unique for each individual and does not match in any case. The locker can be opened only when the programmed person think about it. Therefore it is highly secured.
- B. Rebsamen, E. Burdet, C. Guan, H. Zhang, C. L. Teo, Q. Zeng, C. Laugier, and M. H. Ang Jr. (2016)**, discussed in their article about a wheel chair system which activate with the help of BCI. This could be useful in various hospitals with comparatively low cost. They proved the brain programmed Wheel chair is very effective to navigate inside a typical office or hospital environment.
- Huli, P. R. (2014)** He had studied on Stress Management in Adolescents. The objective of his study was stress can be caused due to many factors and can alter the relationships dynamics in the family. He had observed that stress during adolescence were because of bothered family dynamics, inability to cope with studies, peer anxiety, drug abuse, lack of skill. One of the important trends which were being observed was getting minute satisfaction from the electronic media. He was concluded that Proper care should to be taken in helping to take the right decisions which may affect their future.
- Devi, U. T. (2011)**, researched on "A Study on Stress Management and Coping Strategies with Reference to IT Companies". This research aims at identifying the level of stress among the IT employees to suggest the strategies for coping with the stress. It was identified that employees experienced pressure from heavy work load followed by competition, fear of job loss and others. The study identified various strategies like Stress management programs, Physical activities, Stress-audit, Life style modification programs etc. to cope with the stress.

RESEARCH GAP

From the above review of literature, the identified gap is that stress management can be effectively done with the help of modern technologies. With the advancement in technologies, many gadgets and devices have been developed and studied by innovators and researchers and are being used in western countries for workers, disabled, locked-in patients etc. This paper is giving an innovative idea to Railway Management to control the stress of Loco Pilots by using BCI.

OBJECTIVES OF THE STUDY

1. To understand the level of stress among the Loco Pilots.
2. To understand the technology underlying BCI.
3. To study how the BCI can help in stress management of Loco Pilots, Indian

HYPOTHESIS OF THE STUDY

H0: There is no significant relation between quality and problems of work life with the stress level of Loco Pilots.

H1: There is a significant relation between quality and problems of work life with the stress level of Loco Pilots.

RESEARCH METHODOLOGY

The study used both primary and secondary sources. Primary data was collected using a questionnaire schedule among 42 Loco Pilots. The sample selection was on Stratified Convenience Sampling. The questionnaire and structured interview was developed to assess their stress level. Secondary sources included books, journals, articles and reports from newspapers, weekly's, magazines, etc. The data collected from both the primary and secondary sources were quantified and analysed in qualitative terms. For testing of hypothesis **Chi Square test is used.**

SAMPLING METHOD

Stratified convenience sampling method adopted for data collection from all the categories of Loco Pilot Mail, Loco Pilot Passenger, Loco Pilot Goods and Asst. Loco Pilots are as follows:

Sr. No	Category	Population	Sample
1	Mail LP	39	16
2	Passenger LP	8	3
3	Goods LP	36	6
4	Asst. LP	76	17
Total		159	42

The total size of the sample is drawn from the four categories i.e., $16+3+6+17 = 42$.
Therefore **42 is the sample size for the study.**

RESULTS AND DISCUSSION

- Loco Pilot's ergonomic is the Loco Cabin in which they work. The control stand comes first and 79% of Loco Pilots claim that the design of control stand is not uniform. There are about 10 types of Diesel locomotives and almost 20 types of Electric Loco motives. The control stand differs from loco to loco and it leads confusion in day to day working.
- The Loco Pilots frequently use the operating handles to accelerate the speed and to apply the brake for controlling the speed. Almost 92% of Loco Pilots are stating that operating handles are not easily accessible to them.
- There are so many gauges and displays on locomotives such as speedometer, various air pressures gauges and oil pressure gauges. The Loco Pilots should continuously concentrate on the gauges on run. Almost 80% of Loco Pilots claims that it is difficult to read the gauges and displays during night on run since it were not illuminated properly.

- The Loco Pilots are working with both the electric and diesel locos. There is no problem for front visibility in electric locos since both side Loco Pilots cab is provided. In diesel locos only one cab is provided. If the cab is leading is known as short hood driving and if the cab is trailing it is known as long hood driving. In case of long hood driving front visibility is not clear especially on curves.
- The front visibility of locos plays a vital role in driving because Loco Pilots should constantly watch on track and signals. In case of signal passing at danger, severe punishments are imposed on Loco Pilots even though there is no lapses, accidents etc. It is stress to drive with improper visibility. Nearly 88.09% claim sometimes no proper front visibility.
- The lookout glasses should be clear for driving and for that proper maintenance should take place. During rain and fog, working of wipers should be important for driving. Nearly 93% of Loco Pilots claim that both the lookout glasses and wipers are not working properly.
- During night driving head light focus should be clear. As per railway rule, the focus should be minimum 250 Meters. Above 88% feels sometimes head light focus is not sufficient.
- The speedometer is having a vital role in driving. The speed of the different section, different locos, different coaches are varies. The Loco Pilots are supposed to run at maximum speed whatever the speed given in their manual to minimize the late running of trains. In any cases they are not supposed to cross the maximum speed. In case of over speeding, maximum penalty will be imposed to them. Almost 80% respondents are not happy on the existing system and they prefer Digital Speedometer.
- The Loco Pilot's seat quality is poor. It is enough to have Loco Pilots shuffling uncomfortably in their seats. All the basic necessary of the seat like height adjustment, side adjustment, forward and backward movement, back rest, hand rest, proper cushion and foot rest etc are not provided properly in all the times. In electric locomotive cabs, seat is very small and it is wall mounted without any adjustment. It is not comfortable for a Loco Pilot to drive while seated.
- The working space of loco motive is congested. 95.23 % of Loco Pilots claim that there is no enough space. There is no air conditioning and 95.32 % agree that there is no effective cooling and heating system. The Loco Pilots cab is not pollution free which can affect the health of lungs. Almost 96.45 % agree that cab is not pollution free. The temperature in Loco Pilots cab is more than atmospheric temperature during summer season.
- 100 % of Respondents claim that their cab is not sound proof. Everyone is finding difficulty with the position of the horns of the locos. According to them the horns are not located far from the Loco Pilots cab. The sound decibel of the horns normally exceeds the normal limits.
- A Loco Pilot in his each duty on an average crosses 100-200 level crossing gates. As per the railway rule he has to sound the horn from 600 meters before the level crossing gates continuously.

- In addition to that a Loco Pilot should sound the horn on curves, cuttings, approaching tunnels, running through a station, where the visibility is restricted and for warning the trespassing public. This facts show they are very much exposed to sound pollution on entire duty hours.
- Most of the Loco Pilots attended the run over cases on their duty. In the run over case if the victim is survived they have to carry the victim to the nearby railway station towards their journey where the medical facility is available. For example the medical facility is available in rear station within few kilometers, but there is no provision to back the train for immediate medical attention. In case of, the victim is killed, the Loco Pilots have to collect the body parts and clear the track for free movement of other trains. They have to hand over the body to the available railway servant nearby. In case of cattle run over they have to stop the train and remove the carcass and clear the track for the free movement of other trains. They are mentally disturbed after attending such run over cases and cattle run over. But immediately they have to continue their journey without any time gap till their destination. Even after reaching destination there is no counseling given to cope up the mental disturbance.
- This clearly shows that Loco Pilots working environment is not conducive for proper working with good health. These analyses fulfil the objectives such as to study the various causes of stress and its level.

HYPOTHESIS TESTING

NO	PARAMETERS	ALWAYS	SOMETIMES	NEVER
1	Continuous concentration during the entire duty	39	03	0
2	Palpitation during untoward incidents like run over cases	34	06	02
3	Feeling irritation while long honking	30	10	02
4	Possibility of relaxing in duty hour	0	05	37
5	Feeling sleepy after a continuous Shift	32	08	02
6	Back Pain while working	20	15	07
7	Numbness and tingling after continuous working in one position for more than approximately six hours.	0	39	03
8	Headache during day time trains on summer season	0	38	04
9	Holding back the Natural Calls for long hours on entire duty	39	03	0

Based on this table the calculated value of Chi Square Test is 397.66 and the table value of chi square at 5% level of significance for 26 degree of freedom is 21.792. So the calculated value of chi square is much more than table value.

**Therefore H₀ is rejected and H₁ is accepted. Thus it is proved that-
"There is a significant relation between quality and problems of work life with stress level of the Loco Pilots".**

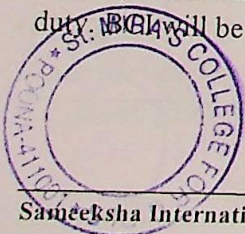
BRAIN COMPUTER INTERFACE (BCI)'s ROLE IN STRESS MANAGEMENT OF LOCO PILOTS

BCI can be used to analyse the stress level of Loco Pilots which in turn helps the Railways to understand and provide quality service for better involvement of Loco Pilots. These data and analysis can be used to personalize Stress relief programmes for Loco Pilots in the form of special Yoga or Meditation exercises, music which can give dedicated, motivated and passionate workforce for Railways. Stress Management maybe an insignificant activity but if it is implemented correctly, it is beneficial for both the Loco Pilots and the Railway by reducing manual error.

BCI with all its advancement carry the potential to provide a link between human brain and device systems. BCI can be used for providing a connection between Loco Pilot's brain and his cabin which can lead Loco Pilots using his Brain Signals to operate in his cabin. This can lead to reduction in reflection time a very important measure which really omits the accidents in time. Every seconds of the delayed action will cause a severe impact because the train will cover the distance of 1km within 33 seconds.

BCI can also reduce the confusion and the Stress which Loco Pilot goes through while operating different types of cabins. For instance If a Loco Pilot sees an obstacle on his path it may take him a few seconds to realise the danger and to take the necessary actions. These lapses of seconds can lead to a fatal accident. But suppose a Loco Pilot is operating with BCI, the moment the BCI realises the Stress Level of Loco Pilots and receives signal from brain it takes the control of train in which it applies brake and horn some seconds before Loco Pilot will actually responds to apply it. BCI is a part of machine learning it will understand the behaviour of Loco Pilots with time, which in turn may leads to even faster results leading to efficient services. By reducing the reflection time of Loco Pilots, we can avoid a major fatal accident or minimize the impact of accident by reducing the train speed.

If the BCI able to monitor the alertness of the Loco Pilot, it can give audio and visual warnings when the Loco Pilots loses his concentration/ alertness/falling asleep. This will help them to avoid Signal Passing at Danger (SPAD). Since the Loco Pilots are facing more than hundreds of signal on his duty shifts, if he passes any one of the signal at danger for one foot also, draws major punishment i.e., removed from service even though there is no loss of Railway property, causalities and no time loss. Avoiding major punishment for minor human lapses may definitely trigger the stress level on duty. BCI will be a major relief for Loco Pilots on this case.



CONCLUSION:

The problem of stress is unavoidable and inevitable in any occupation. The present study concludes various important acumens related to stress of Loco Pilots that is very essential for the Indian Railways to identify since driving job comes under a safety cadre. BCI is a futuristic technology that Railways is yet to explore in various areas. This pilot study proved that Stress of Loco Pilots is significant that they required a proper stress management strategy. The primary objective of this research is to highlight the advantages of BCI and also suggests ways to deploy such methods to analyse the stress of Loco Pilots in Indian Railways.

BIBLIOGRAPHY

- T.V.Saranya and M.Shalini (2017), *Brain Computer Interface for security application based on inter subject information*, (Vol-3 Issue-4), IJARIE-ISSN (O)-2395-4396.
- N. Birbaumer (2006), *Brain-computer-interface research: Coming of age Clin. Neurophysiol*, (vol. 117no. 3, pp. 479-483).
- Huli, P. R. (2014). *Stress Management in Adolescence*, (Vol.2 Issue 7 pp: 50-57), ISSN (Online): 2321-9467.
- Devi, U. T. (2011). *A study on stress management and coping strategies with reference to IT companies*". Information technology and economic development, (vol 2(2), pp 30-48).
- <https://www.quora.com/How-is-the-life-of-a-Railway-Loco-Pilot>
- https://en.wikipedia.org/wiki/Brain%E2%80%93computer_interface
- <https://www.helpguide.org/articles/stress/stress-management.htm>
- Singh Ravi Kant. 2008. Life of an Assistant Loco Pilot (ALP)/Assistant Driver. All India Loco Running Staff Association (Posted on Web).
- www.indian railway driver information (2012).

